pll:-15-0

OF THE TORMENTS OF HELL

BIBL CANT CAD

The foundation and pillars thereof discovered, searched, shaken and removed.

WITH 2.76.3.

Many infallible proofs, that there is not to be a punishment after this life for any to endure that shall never end.

To the glory of God, and comfort of those in fear of the Torments of Hell, and for the furtherance of a holy Life.

Is not the arrow beyond thee? 1 Sam.20.37.
If ye will enquire, enquire ye : Return, come, Isa.21.11,12.
If thou hast any thing to say, answer me; if not, hold thy peace, and I shall teach thee wisdom, Job 37.32,33.

London, Printed in the Year 1658

pll:-15-0 · OF THE

TORMENTS OF HELL

The foundation and pillars thereof discovered, searched, shaken and removed.

WITH 2.76.3.

Many infallible proofs, that there is not to be a punishment after this life for any to endure that shall never end.

To the glory of God, and comfort of those in fear of the Torments of Hell, and for the furtherance of a holy Life.

Is not the arrow beyond thee? 1 Sam.20.37.
If ye will enquire, enquire ye: Return, come, Isa.21.11,12.
If thou hast any thing to say, answer me; if not, hold thy peace, and I shall teach thee wisdom, Job 37.32,33.

London, Printed in the Year 1658

E 35 —

01m505

To the Reader.

HEre is presented to thy view things new and old, when Christ and his disciples declared the truth: Some mocked, saying? what new doctrine is this? Mark 1.27. What will this babler say, Acts 17. 18. For thou bringest strange things to our eares, ver. 20. and many of them said he hath a devil and is mad, why hear ye him? John 20.20. When Christ declared the truth, the Priests cryed blasphemy; the high Priest rent his clothes, saying, he hath spoken blasphemys, what think ye? and they all condemned him to be guilty of death, Mat.

26.56. *The ſervant is not above his Lord. They need conſider him that endured the contradiction of ſinners againſt himſelf, leſt ye be weary and faint in your minds, Heb.* 12.3. *Chriſt and his truth, and people are condemned and deſpiſed by the Scribes and Phariſees, and the blind world that lye in wickedneſſe, Acts* 24.14, 15. *they that ceaſe from man and his traditions, are ſigns and wonders, Iſa.* 8.18. *Reproch, hazard, and loſſe attends them; Chriſt poor, a Carpenter deſpiſed, called a blaſphemer, and that came at laſt to be hanged: how ſhal his followers expect better from an ignorant and angry world? ſure they need Iobs ſpirit and principle, to drink up ſcorning take water, Iob* 34. 17. *for if you prove all things, and ceaſe from man and his traditions, will they not ſay ye are mad? however, we are to plead for truth, and not flatter one another in error; the leſs any truth is known and the more*

it

it is despised and opposed, the more necessity there is of declaring it. No man when he hath lighted a candle putteth it in a secret place, &c. Luk. 4.33. What thou seest writ in a Book, Rev 1, 11. It hath pleased the father of lights not to manifest all the light of truth at once, but in severall ages & seasons, here a little and there a little, that each age and season hath its present truth, 2 Pet. 1.12. called the word of his patience, Rev. 3. 10. it being so much opposed, who can utter those many things that are said against the truth? and those that plead for it, sometimes they will not receive truth if not brought to them by the wise and learned, they do not consider, Mat. 11.25, 26. Some conceal reprochfull truths, because not willing to bear the reproches of Christ, the evil spirit in man saith, what shall I get for declaring truth? if onely loss present it self, loss of good name, loss of profit, loss of life, loss of all will

follow if some may have their will; reason saith, it is better to be silent and act Religion by politick principles, to avoid the Cross and reproches of Christ, though they are great riches, Heb. 11. 26 One generation sowes and another reaps; this shall be written for the generation to come; Whoso is wise shall understand these things prudently and he shall know them, Hos. 14. 9 they also that erred, shall come to understand, Dan. 12. 10 the Lord teach us his truth, and to receive it in the love of it, and leave us not to our own understanding; we need pray to God herein, and to give us more thankful hearts for the great peace and plenty this Nation injoys; indeed these are good dayes, blessed be God for the same, although we have not all we desire.

The testimony of the learned, of the proper signification of Sheol, Hades and Gehenna, caused a further search, and my descent herein; I alledge

ledge not the ſayings of men for proof, but for a witneſſe againſt themſelves, becauſe they are godly learned Teachers and inſtructers; its like their ſayings will weigh more with ſome, then good reaſon, to whoſe interpretation many give no leſs reverence then to an oracle from heaven; alſo to convince them, that as that I have ſaid is not without a ground in the word of God, ſo it is not without ſufficient ground againſt themſelves, from the teſtimony of the Hebrew Doctors, learned Rabbies, and the chief of the Proteſtant Writers, as is expreſſed, that they may ſee that they cannot condemn that which I have ſaid, without condemning the Scriptures, and their godly and learned deviſers and interpreters.

I have the teſtimony of my conſcience, that the love of truth, and deſire to learn, drew me into this ſearch, and cauſed me to diſſent, not for contention, but for truths ſake; the truth we

ought to ſeek and imbrace, though we ſhould ſuffer for it; the manifeſtation of light and love hath overthrown many brave inventions and doctrines of men. Upon often ſeeking of God, and diligent ſearch, and from the clearneſs of the light of the truth herein, am fully and confidently perſwaded that it is the truth I plead for; let others think and ſay what they pleaſe, according as it is written I have believed, therefore have I ſpoken. I believe, and am willing to ſtand to all is written by the Prophets and Apoſtles, and to hear and learn of any that knows the truth; that which I ſee not, teach thou me. Truly the light is ſweet, ſearch for it; if thou haſt any thing to ſay anſwer me, if not, hold thy peace, and I will teach thee wiſdom, Job 33.32,33. I will teach thee being in the hand of God with the almighty will I not conceal. I know this tends much to the glory of God, and comfort of all, eſpecially ſad, afflicted, diſcouraged ſouls;

this

this is glad tidings, and as good news from a far Country welcome and savoury, to comfort those that mourn, is the earnest desire of him, that through the exceeding riches of Free grace, doth walk, rest, abide, and dwell in the secret place of the most high, in the Region of love in God, 1 John 4. 8. where all that dwell, farewel.

Of Chriſt's deſcending into hell.

SOme of the learned ſay, *Chriſt deſcended into hel*, and for proof alledge *Pſ.* 16. 10. *Acts* 2. 27. Dr. *Willet* ſaith, that thoſe words of Chriſt (*deſcended into Hell*) is not found in the moſt ancient Creeds; Dr. *William Whitaker* ſaith, I could produce fifty of the moſt ancient Creeds that have not theſe words (he deſcended into hell) in his anſwer to *Campion*, page 215.

215. Mr. *William Perkins* on the Creed ſaith, It ſeems likely that theſe words, (He deſcended into Hell) were not placed in the Creed at firſt, and that it crept in by negligence; for above threeſcore Creeds of the moſt ancient Councills and Fathers want this clauſe (he deſcended into Hell) among the reſt not found in the Nicene Creed, nor found in the Romiſh Church, nor uſed in the Church of the Eaſt.

Alſo ſome of the learned ſay, Chriſt deſcended not into hell, yet it is an Article of their faith; but if you ſay he did not deſcend into Hell, they will ſay you denie the faith, and are a Heretick and a Blaſphemer, and you may be glad

glad if ye can ſcape ſo; themſelves interpret hell otherwiſe then for a place of torments never to end; Mr. *Bucer* ſaith, Chriſt deſcending into hell is to be underſtood of his Buriall; Mr. *Calvin* ſaith, Hell is the ſorrow of minde Chriſt was in before his death; *why haſt thou forſaken me?* is Gods hiding his face when he was upon the croſſe, (ſaith Dr. *Whitaker* againſt *Campion*, *pag.*211.) for upon the Croſſe he ſaid, *It is finiſhed*, *John* 9. 30. therefore his ſuffering was at an end. Some of the Papiſts confeſſe Chriſt ſuffered not after his death, *Luke* 12. 42, 45. *Urſinus Catechiſ. pag.* 350. Mr. *Perkins* ſaith, Hell is the inward ſufferings of Chriſt on the Croſſe:

Bernard makes the grief of Christs soul his hell.

Doctor *Ames*, in his Marrow of Divinity, pag. 65. saith, That of the place of hel, and manner of torture there, the Scripture hath not pronounced any thing distinctly: If so, then the Word of God saith not any thing at all of them; for that which the Scripture speakes, it speakes distinctly, else it could not have been read distinctly, *Neh.* 3. 8. That which is spoken expresly, is spoken distinctly; The Spirit speakes expresly, 1 *Tim.* 4. 1. The word of the Lord came expresly, *Ezek.* 1. 3. That which is not spoken distinctly, cannot be understood, as appears, 1 *Cor.* 14. 2, 10 17.

Doctor

Doctor *Fulk* ſaith plainly, That neither in the Hebrew, Greek nor Latine, there is no word proper for hell (as we take hell) for the place of puniſhment of the ungodly. *Fulk Defence Tranſlation*, pag. 13. 87. 89. Is not this a full teſtimony againſt their Opinion of the torments of hell? for if it be not to be read in the word of God, what have we to do with it? We are not to believe any thing in Religiõ unleſs it be written. *How readeſt thou?* ſaith Chriſt: *Revealed things belong to us*: Deu. 29. 29. *As it is written, I believed*, 2 *Cor.* 4. 13. They confeſs it is not written; then ſure I am it is not to be by any affirmed nor believed; meddle not with things not revealed, they

are but groundleſſe conceits, fables, and traditions of men.

That the word *Hell* is not in the Hebrew and Greek Bible; for the word in the Hebrew, for which the Engliſh word *Hell* is put, is *Sheol*; the proper ſignification of *Sheol* is the Grave, as all that be learned in the Hebrew doe know. *Sheol* hath its ſignification of *Shaal*, to crave or require; therefore it is one of the four that is never ſatisfied, *Pro.* 30. 15. we learn the propriety of the Hebrew word from the learned Rabbies; ſaith Doctor *Fulk, Def. Tranſ. Bib.* p. 90. the Hebrew Doctors and Jewiſh Rabbies are for ſignification of words faithfull interpreters; they ſay *Sheol* is the Grave;

Rabbi

Rabbi *Levi*, according to the opinion of the Learned, expounds *Sheol* to bethe loweſt Region of the world oppoſite to Heaven; *If I deſcend into Sheol thou art preſent*. So Rabbi *Abraham* on *Jonah* 2. And *David Chimchi*, & *R. Solomon*; read *Pſal.* 19. 16, 17. *Let the wicked be turned into Sheol*, that is, Death's eſtate or deadly bed: *Jonah* calls the *belly* of the *Whale Sheol*, *Jon.* 2. 2,3. Rabbi *Solomon Jarchi* on *Gen.* 37.35. ſaith, that the true and proper interpretation of *Sheol* is *Keber*, which is the Grave; the *hoar head* is ſaid to *go down Sheol*, *Geneſ.* 42.38. In *Numb.* 16. it is ſaid, *They, their ſubſtance, and cattel went alive to Jheolah*, that is, the pit or grave; *Our bones are ſcattered*

at the very brink or mouth of ſheol; *Pſal.* 141.7. *Jacob* ſaid, *I will go down to my ſon Joſeph to ſheol*: Gen. 37. 35. The Proteſtant writers ſay *ſheol* properly ſignifies the grave. Doctor *Fulk* Anſwer to the preface *Remiſt*. pag. 22. ſo alſo in his *Defence*, pa. 91. Mr. *Beza* ſaith, that *ſheol* properly ſignifies nothing but the grave or pit. *Fulk* ſaith, the beſt of the *Hebrews* that either interpreted ſcripture or made Dictionaries, Jews or Chriſtians, ſay *ſheol* properly ſignifies the grave: pag. 89. and that deliverance from the loweſt hell, is deliverance from the greateſt danger of death; ſo *Fulk* anſ. *Remiſt*, pag. 13. 39. 135. and ſo the late Annotation of the Bible interprets it; and *Auguſtine*

ſtine on *Pſal.* 16. 13. for *loweſt hell* read loweſt grave; and ſo Doctor *Willet*, *Synop.* p. 1049.

The *Chaldee* Paraphraſt retaineth the word *ſheol*, and tranſlates it the houſe of the grave, pag. 11. 15. they interpret *ſheol*, *Keburata*, the grave: *Job* 21.5.13,14. be ith' *Keburata*, the houſe of the grave; p. 17.12. Rabbi *Abraham Periſtſol* joynes *ſheol* and *keber* together, both ſignifying the grave; and ſo doth Doctor *Fulk* in his Defence, *pag.* 91. And ſo Mr. *Cartwright* on *Act.* 2.27. Mr. *Gradock* ſaith, Hell is not mentioned in the Old Teſtament, but as it is taken for the grave, in his *Good news*, pag. 43.

Sheol enforces not any place of puniſhment, becauſe it ſig-

nifieth not any place of puniſh-
ment; ſo ſayes Doctour *Wil-*
let, Synopſ. pag. 1055. Alſo he
ſaith, the word *Sheol* cannot
bee tranſlated but for the
Grave: there are four words
in the *Pſalmes* expreſſing the
ſame thing in effect that *Sheol*
doth, yet none of them appli-
able to ſignifie any place of
torment; the firſt is *Shacath*,
fovea, the Pit, *Pſ.* 36. 9. The ſe-
cond is *Bhor*, the Lake. The
third is *Cheber*, the Grave;
both theſe words uſed for the
ſame thing, *Pſal.* 88. 3. the
word is *Sheol*, v. 45. the other
word uſed as expreſſing the
former; and all theſe three do
contain a deſcription of Death
and the Grave. The fourth is
Tehemoth, Abyſſus Terræ, Thou
wilt take me from the depth of
the

the earth, *Pſal.* 71. 20. in all which there is no mention of a place of torment, *Willet Synop.* p. 1050.

The Greek tranſlates *Sheol* into *Haiden* or *Haides*, of *Adam*, becauſe *Adam* taſted death and went to the grave, *Gen.* 3. 19. The gates of *Sheol* is death; *Sheol* and *Haides* are ſaid to have gates, *Iſa.* 38. 10. *Pſal.* 9. 14. *Mat.* 16. 8.

The *Septuagint* expreſſe a place generally to receive the dead; the word uſed in the Greek inſtead of the Hebrew word *Sheol*, ſignifies a dark place, ſuch as the grave or pit, in which the dead are laid. Doctor *Fulk* ſaith, ſome take the Greek word for Hell, but it ſignifies the Grave; Hell it cannot ſignifie in their ſpeech:

that believe no Hel: the *Greeks* ſay plainly, that their ſouls ſhall vaniſh like light ſmoke, or light air; *Fulk Def.* pag. 92. alſo he ſaith, if the Greek and Latin Interpreters had before us tranſlated amiſſe, which gave occaſion to divers Errours, muſt we (knowing the true ſignification of the word) follow them?

The word *Hell* is not in the Greek; the Greek word for which they put the Engliſh word *Hell*, is *Gehenna*; *Ge* in Greek is the earth, or ground; and *Henna* is borrowed from the Hebrew, from the valley of *Hinnom*: Doctor *Lightfoot* in his Epiſtle of his *Harmony*, ſaith, It is well known the judgement of *Gehinna* is taken from the valley of *Gehinna*,

Tophet, or *Gehinnom*, are names of the places of Idolatry, there was the Idoll *Moloch*.

Of Hell fire, Matth. 5.22. *and the everlasting fire, and unquenchable fire*, Matth. 25. 41, 46. *Fear him that hath power to cast into Hell*, Luc. 12.5. *The damnation of hell.* Mat.23.33.

Matth. 5.22. The fire of *Gehinna*, and the everlasting fire, &c. how the Jewes understood them, it is evidently to be seen in their writings, that they understood them of the fire of the valley of *Hinnom*, so saith Doctor *Lightfoot* to the Reader in his *Harmony*, because of the Law thou

thou art delivered from the judgement of *Gehennah* and *Baal-tur*, *Gen.* 1. 1.

The Proteſtant Writers confeſs that *Mat.* 5. 22. *Mat.* 25. 41, 46. *Luke* 12. 5. is to be underſtood of the fire of the valley of the ſon of *Hinnom*, which is *Tophet*, ſo Mr. *Carthwrite*, Dr. *Falk*, Mr. *Trap*, and the late Annotations of the Bible, and others, in danger of Hell fire, *&c.* read in danger to burn in the valley of *Hinnom* or *Tophet*, the damnation of Hell, of Hell *Gehinnah*, they interpret theſe places of the valley of *Hinnom* or *Tophet*, which place was neer to *Ieruſalem*, where they offered their children to *Moloch*, *Ioſh.* 15. 8. King *Ioſiah* defiled *Tophet* the valley of the ſon of

Hin-

Hinnom, that no man might make his ſon or daughter to paſs through the fire to *Moloch*, 2 *King*. 23. 10. *Ioſiah* commanded all the carrion of the City of *Ieruſalem* to be carried into that valley and burnt there, that the carrion might not annoy the City: thither (ſaith *David Chimchy*) was carried all the filth and unburied carkaſes to be burned: The Synedrian of the Jewes for ſome offences ſentenced the bodies of the offenders to lie unburied in that valley to burne with the carrion caſt there, which among the Jewes was counted a great diſgrace; and for offences moſt criminal they burned alive in that valley; they ſet the malefactor in a dunghill up to the knees, and

put a towell about his neck, and one pulled it one way and another an other way, till ſtrangling him forced him to open his mouth, then they poured ſcalding lead into his mouth, which went down into his body, and ſo burnt his bowels, *Talmud in Sanhedr. Per.*7. Mr.*Cartwright* ſaith, the Jewes ſent thither their guilty to be burned in that valley, and thoſe they burned there they dealt with as guilty, 2*Chr.* 29.3.

It is confeſſed by all that Chriſt ſpeaketh and alludeth to the Jewiſh practiſe in their Judicature; therefore the places aboveſaid concerne them. Secondly, the ſpeech of Chriſt was to the Jewes by birth and education, they wrote

wrote the New Teſtament; and though it be penned in Greek, it ſpeaketh the phraſe of the Jewiſh Nation; the Apoſtle preaching to the Jewes uſed the word *Gehennah*, *Jam.* 3.6. Chriſt and his Diſciples uſed known terms, that they might the better be underſtood. 3ly. Becauſe the Jewes had not power to ſend them to the Hel they ſpeak of. 4ly. Becauſe the laſt of the three ſins is ſaid to be judged to the fire of *Gehennah*, which it it were to be underſtood as ſome would have it, it will follow, that ſome ſins deſerve not hel, & ſhall not be puniſhed there, which is contrary to themſelvs who teach the leaſt ſin deſervs hell. Fifthly, *Mat.* 5.22. ſheweth the ignorance and ſeverity

of

of the Jewes and Phariſees, that anger without a cauſe: and *Racha* a word of diſgrace, which ſignifies an empty fellow, or wicked wretch, as great faults, as to ſay Fool, if not greater, yet puniſhed leſs; raſh anger in danger of the Judgement, *Racha* in danger of the Councel, if ſay Fool, in danger of Hell fire, to burn in the valley of the ſon of *Hinnom*.

Of the word Everlaſting.

Firſt, the fire of the valley of *Tophet*, is ſo called in that it did burn night and day, and went not out.

Secondly, the word (*Ever*) and (*Everlaſting*) the Greeks underſtand it for an age: *ever* and *everlaſting* are of a like

ſignification, and is uſed for a limited time, a time during life, *He ſhall ſerve his maſter for ever*, *Exod.*21.6. *Lu.*24.46. that is, untill his own or Maſters death, longer he could not ſerve him: the everlaſting Prieſthood (*Exod.*40.15.) was but untill Chriſt came, then it was to ceaſe, as appears *Heb.*11.12,13, 14. it is ſaid they ſhall inherit the land for ever; *Iſa.*61.21. that ever was but a little while, as appears *Iſa.*63.18.

Thirdly, in that fire is durable, and goeth not out until the combuſtible matter be conſumed, may be called everlaſting and unquenchable; for the fire that deſtroyed the Cities of of *Sodom* and *Gomorrah* is cal'ed *eternall Fire*, and ſo

(a

(a word of as large ſignification) in that it conſumed thoſe Cities, for where no wood is the fire goeth out, *Proverbs* 26.26.

Fourthly, if Fire were everlaſting, it will not follow that which is caſt into it is everlaſting; the wicked are compared to Chaffe and Stubble, fire is not long in conſuming them, burn the *chaff*, *Iſa.* 5. 24. If any ſay chaffe will be ever burning, and never conſumed, we know the contrary.

Fifthly, conſider that the Scripture ſometime uſe words that exceed their ſignification, and are not ſtrictly to be underſtood according to their letter and ſignification of thoſe words, as *John* 21.25. *The things that Ieſus did, if they ſhould*

ſhould be written, I ſuppoſe the world it ſelf would not containe the things that ſhould be written; A large expreſſion: What! will not the whole world contain a record of the actions of one man? the meaning is, they would be too great; ſo ſinne and the ſtrength of the Æthiopian army are ſaid to be infinite, *Job* 22. 5. *Nah.*3.9. that is very great; for the world and all in it is finite, *Iſa.*40.17. Theſe conſiderations ſhew how ſuch words are to be underſtood, and it may ſatisfie us herein.

Is it not a very ſtrange thing that themſelves ſhould confeſs that the Engliſh word *Hel* is in the Hebrew *Sheol*, and in the Greek *Haides*, and *Gehenna*,

na, and that they are to be underſtood as aforeſaid, that they ſhould for the ſaid words tranſlate it in Engliſh Hell, & then expound Hell for a terrible and dreadfull place of torment never to end; O horrible abuſe and blaſphemy againſt God and his word! and even all men are deluded and deceived thereby: verily, verily, they deſerve the name they give to others of denying the word of God.

The Story of Dives, *Luk.* 16.30.

Is not any proof of any torments in hell, becauſe it is a parable, not a hiſtory; of a parable we are not to ground a doctrine; the ſtory of *Dives* is no more a proof of a puniſhment

niſhment after this life, than *Judg.9.8.* is a proof that trees did walk and ſpeak, though it is ſaid the trees went forth, & ſaid, *&c.* The ſtory of *Dives* is not to be underſtood according to the letter, for theſe Reaſons: It ſaith, there was a rich man in hell, yet all confeſſe the body is in the grave: 2. How could *Dives* ſee ſo far as *Abrahams* boſome is from hell? Mr. *Leigh* ſaith, the great Chaos between Abraham and Dives ſignifie an infinite diſtance; which overthroweth their ſeeing and ſpeaking to each other. 3. It ſaith, he ſaw Abraham; yet they ſay, hell is a place of utter darkneſſe: how can any thing be ſeen in a place of utter darkneſſe? 4 By what meanes can Dives know

know *Abraham* from another, ſeeing, as all confeſſe, his body is in the grave untill the Reſurrection?

Fifthly, How could *Dives* ſpeak to *Abraham*, his body being in the grave? can any ſpeak without the organ of the body?

Sixthly, How ſhall *Dives* hear *Abraham* at ſo great a gulf and diſtance as heaven is from hell?

Seventhly, How comes *Dives* to have ſuch charity in hell to his Five Brethren, ſeeing he had none to them when on earth?

Eighthly, *Dives* would have *Abraham* to ſend to them, which cannot be, becauſe *Abraham knoweth us not, Iſa.* 63. 16.

Ninthly,

Ninthly, How ſhall *Abraham* ſend, ſeeing he hath no communion with us nor paſſage to us?

Tenthly, To what purpoſe will it be to ſend? if they will not hear *Moſes* & the Prophets, neither wil they be perſwaded if one riſe from the dead, ver. 31. it is therefore a parable, & the ſcope of it is, as Doctor *Fulk* ſaith, that thoſe that will not heare *Moſes* and the Prophets, are not to expect to be called neither by viſion nor aparition, ver. 26. 30. this parable is not done, but repreſented, ſaith M. *Cartwright*, on *Luke* 16. 30. the ſtory of *Dives* in Hel, is one of their main pillars of hell-torments, and by that which is ſaid, it is ſhaken and removed.

Of

Of Tophet, Eſa. 30. 33.

This place is no proof of hell torments, themſelves being judges; they ſay, hel is deep under ground, and *Tophet* is a place above ground, as hath been ſhewed. Behold, the days come, ſaith the Lord, that this place ſhall no more be called *Tophet*, nor the valley of the ſon of Hinnom, but the valley of ſlaughter, for in this place will I cauſe to fall by the ſword before their enemies, by the hand of thoſe that ſeek their Lives, and their Carcaſes will I give for meat for the fowles of the Heaven, and they ſhall bury in *Tophet* till there be no place to bury in; *Jer.* 9. 6. to 35. *Jer.* 7. 33. they confeſſe *Tophet* is the valley of the Son of Hinnom,

Tophet

Tophet, hebrew toph, timpanum that is to ſay gehinnom. greek gehinna, ſignifieth a tabret, or drum-head, or any thing that maketh a noiſe, ver. 32. *Tophet* is ordained of old, hebrew yeſterday, prepared, fitted for the King, and thoſe with him whom the Lord will there ſlay for their ſins by their enemies, it is deep and large, fit for great Armies to meet and fight in: Fire and much wood to conſume the carcaſes ſlain there; the breath of the Lord like a ſtream of brimſtone doth kindle it, not a ſtream of fire and brimſtone, but like it, the deſtruction being from God was great and terrible, or Fire and brimſtone ſhall be ſent from heaven to deſtroy them there as *Eze.* 38.

11. *Dan.*7.10. *Geneſ.*19. 24. *Tophet* is another of their chief proofs of the torments of hell, and with that which is ſaid, it is ſhaken and removed.

Of *Iſa.* 66. 24. They ſhall go forth and look upon the men that have tranſgreſt againſt me, for their worme ſhall not die neither ſhall their fire be quenched, and they ſhall be an abhorring to all fleſh.

This place is not to be underſtood of any puniſhment after this life, becauſe it ſaith their carcaſes ſhall lie to be ſeen, and others ſhall look upon them; in hell they will confeſs the carcaſes of the wicked are not now, nor hereafter ſhall be, for a carcaſe is without

out life, therefore not capable of ſuffering; if they ſay at the end of the world, ſoul and body ſhall be united to ſuffer, how is it then a carcaſe after the end of the world? how ſhall they be an abhorring to all fleſh? for then there will be no fleſh to go forth to look upon them: the late annotation of the Bible on *Iſa.* 66. 24. ſay the carcaſe are the forces of Gog, and Magog which ſhall be ſlain neer Jeruſalem, *Eze.* 29. 4. to 10. and 37. 36. containeth, is apparent, for after the ſlaughter is made of them, they ſhall lie along time unburied, and ſeven moneths ſhall the children of Iſrael be a burying them, that they may cleanſe the Land, *Eze.* 39. 11. 12. Alſo the judg-

ment inflicted upon them ſhew it to be in this life as Peſtilence, overflosting Rain, great haylſtones, fire and brimſtone, *Eze.* 38. 11. and the end why God puniſhed them, ſhew it to be in this life which was that God might be magnified, and ſanctified in the eyes of many nations after the end of the world, he cannot be ſanctified in the eyes of any, much leſſe many nations, the worme hath reference to thoſe that are bred, and fed upon dead bodies as *Act.* 11. 29. eſpecially ſuch as lie long upon the ground untill they rot and become as dung and carrion; *Job* 21. 26. *Jer.* 4. 11. 14. 20. the fire to the burning thoſe bodies, not fit to be ſtirred, and removed; but

but to be conſumed by fire in the place where they lay, *Iſa.* 9. 5. *Eze.* 39. 6. That lie rotting upon the face of the earth untill they crawle all over with wormes and magets, the ſight of ſuch is a lothſom ſpectacle, therefore it is ſaid they ſhall be abhorring to all fleſh; the Greek renders it a ſight or ſpectacle, it hath relation to *Tophet* above ſaid; and the Hebrew Doctors ſay the ſame on this place, they ſhall goe forth out of Ieruſalem into the valley of Hinnom, and there they ſhall ſee the carcaſes of thoſe that rebelled againſt me, So D. *Kimchi*; and *Ab. ezr.* in loc.

The Worme that ſhall not dye, and the fire that

ſhall not be quenched, is in this life, and not as they ſay in hell, *Mark* 6. 43. 44. *Rev.* 14.10.11. *Eze.*3.*&c. Eze.*38. 24. concerne the deſtruction of Gog, and Magog as hath been ſhewed.

Concerning *Luke* 5.2. they ſhall not come out thence till they have paid the utmoſt farthing.

This place Mr. *Leigh* doth alledge to prove hel torments, and the Papiſts alledge it to prove their Purgatory, and to as much purpoſe, for verſ. 25. 26. is Chriſts councel to avoid differences, and to compoſe them that fall out between mā and man, in this life to prevent ſutes in Law, and impriſon-

ment

ment, ſo the text ſhews, and Chriſoſtom expounds it ſo; the word in the Greek is an adverſary of the Law, *Pro.* 6. 3. *Luk.* 12. 38. mention is made of the Magiſtrate & *Gaoler*, which are terms and offices properly fitting the buſineſs of this life, a like place is *Mat.* 18 34. to underſtand *Luk.* 5. of their hell, doth imply free will and falling from grace, and that ſuffering in hell is a ſatisfaction, and payment of the debt, they will confeſſe in hell there is no Gaol-delivery nor any redemption, therefore it ſuits not to their purpoſe, it is conceived that hell is deep within the earth, reaſon concludes it muſt needs be dark; the grave is called the Land of darkneſſe, *Job* 10. 21. 22. the

cruelty of the enemy is called thick darkneſs, *Joel* 2.1, to 14. the Greek Poets ſay it is dark, they compare the darkneſſe thereof to a certain Territory, that lieth between *Baiae*, and *Cumae*, where the *Cimeria* inhabit, ſo invironed with Hills, that the Sun never came to it, wherupon the Proverb comes, darker then the darkneſſe of *Cimeria*; but the chief cauſe is, becauſe they are in darkneſs without the light of the word; for darkneſs is in this life, we cannot order our ſpeech by reaſon of darkneſs, *Job* 38.19. where no light is, there is utter darkneſs, when the eye is evil, the whole body is full of darkneſs, *Mat.* 6.23. the dark places of the earth, full of cruelty, *Pſ.* 74. 20. ignorant men are in the

the dark, and full of works of darkneſſe, *Romans* 13.12. that would have others tormented with cruel tortures and death, becauſe not of their opinion in Religion; all unconverted men are in darkneſſe, they are of the night, 2 *Corinth.* 6 14. *Gen.*5. Chriſt is the light, and Saints are the children of the light, what communion hath light with darkneſſe, 2 *Cor.*4. 14. Darkneſs covered the earth till Chriſt the light came, to give light to them that ſate in darkneſs, *Iſa.*61.12. *Luc.*1.79. who hath delivered us from the power of darkneſs, *Col.*1. 12. who hath called us out of darkneſſe into his marvellous light, 1 *Pet.* 2.9. The people that ſate in darkneſſe ſaw a great light, and to them that

ſate in the region & ſhadow of death light is ſprung up, *Mat.* 4. 16. ye were ſometimes darkneſs, but now ye are light in the Lord; *Eph.* 5. 8. The chains of darkneſs are not material chains, but ſo called, becauſe they are faſt in darkneſs and cannot get out; the Law worketh wrath, when that cometh into a dark and ignorant ſoul it cauſeth weeping and gnaſhing of teeth, *Luc.* 13.28. being ſad and comfortleſſe.

Of burning the Tares, Mat. 13. 30.

Is at the end of the world, verſe 39. The Tares are the wicked, the Harveſt is the end of the world; by which it appeares, the wicked with the earth

earth ſhall be conſumed by fire, 40, 42. 2 *Pet.* 3.7. Is any ſo weak, as to imagine the earth will ever burn and never be conſumed? I have ſeen one burned to aſhes in an houre in our cole fire; they ſay our fire is but painted fire to that in Hell; if ſo, then it will of neceſſity follow, that ſo much as that fire is hotter than our fire, ſo much ſooner ſhall the body be burnt and conſumed in that more fierce and terrible fire. *The wrath to come*, 1 Theſ. 1.10. 35.9.

The late Annot. Bible ſay, they were to fill up a full meaſure of their own and fathers ſins, becauſe God intended to ſweep them away by the hand of the *Romans*, to cut them off

by

by a temporall death, which was the wrath to come, to fill up their ſins; for the wrath is (not ſhall) come upon them to the uttermoſt: 1 *Theſ.*2.16. We are by nature the children of wrath; that is, liable to wrath inward and outward; *Thy wrath lieth hard on me*, *Pſ.* 88.7. The wrath of God is the hiding of his face: *Iſa.* 54.8. Outward wrath is temporall deſtruction; he caſt upon them the fierceneſs of his wrath; *Pſ.* 78.49. *deſtroyed them*, *Deut.*7. 10. *Lev.*10.6. *Joſ.*9.20. & 22. 20. *Numb.* 19.40. *Ezek.*3.7. 2 *Chr.*19.10. *Pſal.*90.6.

Of the word Curſed.

It is to be barren; ſo the Earth & Figtree were curſed, *Mat.*11.2. It is to be a ſervant of

of ſervants, *Gen.* 9. 25. *Joſh.* 9. 23. to want proſperity, *Deut.* 28. 16, 17, 18, 19. *Mal.* 22. to die a violent & diſgracefull death, 2 *Kings* 2. 24. *Deut.* 21. 23. to be a Fugitive, a Wanderer, *Pſ.* 59. 12. to eat in ſorrow, *Gen.* 3 17. to endure pain and hardſhip, 14. *Lev.* 11. 42.

Of eternall Damnation.

The word *damned*, *Mar.* 16. 16. 2 *Theſ.* 22. *Rom.* 14. 23. in Greek is judged; Damnation is Judgement; eternall Damnation is eternall Judgement; a Judgement is a Sentence, the Sentence is to a ſecond death, called Eternal, becauſe it is not to be reverſed,

The word Reprobate

Is in the Greek of no judgement;

ment; a reprobate mind is a mind void of judgement; ſee *Ro.* 1.28. 2 *Tim.* 3.8. *Tit.* 1.16. See the notes in the margin.

Of the word Fire.

Fire is put for fiery trials, 1 *Pet.* 4.12. inward troubles, fire in my bones, *Lam.* 1.13. & 2.4. the tongue is a fire, 2 *Sam.* 3.6. & 5.2. his word is fire, *Ier.* 23.29. Gods Spirit fire, *Mat.* 3.11. baptized with fire, 1 *Cor.* 10.2. God is a conſuming fire, *Heb.* 13. laſt.

Bellarmin, and *Bullinger* and others ſay, the *fire of Hell* is materiall fire, kindled with wood, and alledge for it *Iſa.* 30.33. *Iſa.* 66.24. the *fire of Hell* is true and ſubſtantiall fire, kept under the earth to puniſh withall, ſaith *Tertullian*.

The

The fire of hell cannot be corporal fire for theſe reaſons.

1. Our fire is corporal, they ſay our fire is but painted fire, a ſhadow to that, therefore it is not corporal fire.

2. Corporal elementary Fire is light, and enlightneth the place where it is; in Hell they ſay is utter darkneſs, if ſo the Fire of Hell is not corporall Fire.

3. Corporal Fire conſumes ſpeedily all combuſtible matter caſt into it; they ſay the Fire of Hell ever burneth, and never conſumeth that caſt into it, therefore it is not corporal Fire.

4. They ſay the Fire of Hell is inviſible, then it is not corporal, for that which is corporal may be ſeen.

5. Cor-

5. Corporal Fire may be quenched, the Fire of Hell they ſay is unquenchable, therefore it is not corporal.

6. Corporal Fire goeth out without wood, theirs not; therefore not corporal.

7. They ſay the Fire of Hel is eternal, if ſo, it is not corporal; corporal Fire is ſeen, things ſeen are not eternal.

8. They ſay the abſence of God is the greateſt torment in Hel, corporal Fire is a greater torment to the body than the abſence of God.

Laſtly, corporal Fire cannot work upon a Spirit, the Devils are Spirits, therefore cannot be tormented with corporal Fire, ſaith *Willet Synopſ.* page 1023. to ſay God

is

is able to make corporal Fire work upon a Spirit, and able to make to live without food or refreſhment to eternity, and to make Fire burn without wood, is no proof that he will do ſo, and is as ſilly a kind of reaſoning, as to ſay God is able to do all things, with God all things are poſſible, therefore he will do all things, men ſhould not build their vaine conceits upon Gods power without his word.

2. Others ſay the Fire of Hell is not corporal but ſpiritual Fire; but that it cannot be neither; for there is no ſpiritual fire; if it ceaſe to be natural fire it ceaſeth to be true fire; it cannot be ſpiritual becauſe they ſay it is natural; it cannot be natural becauſe they ſay it

is

is ſpirituall, it cannot be neither of them, becauſe they ſay it is partly corporal and partly ſpiritual, the one to burne the body, the other to burn the ſoul, Hell flames are materiall, yet not all materiall, ſaith *Willet Synop.* pag. 1010. if ſo, there are two Fires in Hell; *Bernard* ſaith Fire ſhall burn thy fleſh, and a worm thy ſpirit, conſcience accuſing. *Iſidore* ſaith, their minds burn with ſorrow, and their bodies with the flame.

3. Others ſay Hell Fire is neither material nor ſpiritual, nor mixt, but metaphoricall, figurative; ſo *Auſtin* and ſome of the modern Preachers ſay: *Calvin* thinketh that there is no true Fire in Hell, for, ſaith he, the wood and worm is to be

be taken metaphorically; but ſaith another, that the Fire is ſo to be taken, I utterly deny.

Ten opinions of the Learned of the places of Hell.

1. M. *Edw. Leigh*, *Hugo*, and others ſay, Hell is a bottomleſſe pit, but there is no place without a bottom which is the earth.

2. It is generally agreed that Hel is in the lower parts of the earth; but where theſe lower parts ſhould be, Mr. *Perkins* on the Creed ſaith, no man is able to define the lower parts of the earth, is great abaſement ſaith Dr. *Fulk* on *Phil.* 2. 7. the loweſt degree of Chriſts humiliation, *Eph.* 4. 10. one part of the earth is not put in oppoſition to another part there-

thereof, but to Heaven, *Pſal.* 103.13. *David* ſaith thou haſt faſhioned me in the loweſt parts of the earth, *Pſ.* 139.15. was *David* born in Hell?

3. Biſh. *Bilſon*, Mr. *Wheatly*, and others, ſay Hell is below, but how many miles it is to Hell they do not ſay, nor cannot tell.

4. *Bellarm. Lyria*, and others ſay Hell is in the earth neer the centre thereof; if ſo, ye may know how farre it is to Hell, the earth being round, the circumference thereof being twenty one thouſand and ſix hundred miles: the whole conſiſting of 360 degrees at 60 miles a degree, the diameter of the tereſtrial Globe is ſix thouſand ſeven hundred and eighty two miles, and one eleventh

venth, ſo there to the centre or middle point is three thouſand three hundred and ninty miles and halfe at length deep into the earth to Hell; but in the day of Judgement when the earth ſhall be conſumed with fire, as 2 *Pet.* 3.7. where ſhall Hell be? then it cannot be in the centre of the earth when there is no earth.

5. Mr. *Leigh* and others ſay Hell is a lake, the lake is a ſea, as appears *Luke* 5. 1, 2. where the ſwine were choaked, *Luke* 8 33. whoſe common depth is not half a mile, men ſeek Hell in the bottom of the ſea, becauſe they know not where to find it, Hell cannot be the lake, becauſe Hell was caſt into the lake, *Rev.* 20.14.

6. Others ſay Hell is in the air

Aire, the Devil is the Prince that ruleth in the air, *Eph.*2.6. the air then is the Devils hel, ſaith *Willet, Synopſ.*pag. 1018. is ſo, then all we that are alive are in Hell, we do find it it not a place of ſo great torment, for almoſt all men like is well, for there they deſire to dwell.

7. Others ſay Hell is above neer the third Heavens, within the view of the glorious Saints, and alledge for it *Iſa.* 66.42. *Rev.*14.10. if ſo, it is very far to Hell: Aſtronomers ſay that there are three Heavens above the Firmament, where the fixed ſtars are is a hundred and ſixteen millions of miles above the earth, which is ſo high, that if a ſtone or weight ſhould fall from thence, and conti-

continue falling an hundred and fifty miles an houre, it would be eithy eight yeares, two weeks four dayes five houres and twenty minutes a falling down to the earth.

8. Some ſay the abſence of Gods face is Hell, but that is not called *hell*, but *wrath*, *Iſa.* 54.8. this was *Cains* puniſhmen, *from thy face ſhall I be hid, my puniſhment is greater than I can beare*, *Geneſ.* 4.13, 14. the hiding of Gods face cauſeth ſadneſs and the breaking of the bones of comfort, *Pſal.* 5.81. *Behold his eye-lids try the children of men*, *Pſ.*11.4. if ſhut they are troubled, if open they are comforted.

9. Some ſay Hell is in this life, and is a guilty accuſing conſcience: Dr. *Willet* ſaith, a guil-

guilty troubled conſcience is a Hell and priſon of the Soul; what may rather be called Hell then anguiſh of Soul? the Judges Tribunal is in the Soul, God ſitteth there as Judg, the conſcience is the Accuſer, fear is the Tormentor, guilt in the Soul wounds the Spirit, *a wounded ſpirit who can beare?* Prov. 18.14. *they the ſpirits in priſon*, 1 Pet. 3. 1,9. *this is the wrath of God that abideth upon him that believeth not in the ſon*, Joh. 3.16. Heaven is Gods face and preſence, and our greateſt joy in this life, *Exod.* 33.15,16. and ſo will be the next, *Pſal.* 17.5. *thou wilt fill me with the joy of thy face, in thy preſence is fulneſſe of joy*, Act. 2.18. pleaſures or pleaſantneſs, that is, pleaſant joyes at thy right hand,

hand, in the full enjoyment of thee are ſweet delights eternal.

Some ſay Hell is a locall place, *Auguſtine* ſaith it is not a place; Doctor *Willet* ſaith the place of Hell maketh not the torments; it is a queſtion, ſaith he, whether the place make Hell, or the abſence of the preſence of God, *Synopſ.* p.1056.

10. Another ſaith, it is in the other ſide of the blew cloud that appeareth to us in the air; others ſay, where the place of Hell is they cannot tell, whether it be in the Earth, or in the Water, or in the Air, it is not revealed, ſaith *Greenwood*, they that have taken pains to find it out are as far from it as ever; ſome of

the Miniſters of *France* affirms, that Father *Cotton* the Jeſuite did enquire of the Devil for a plain place of Scripture to prove Purgatory, ſo they are at as great a loſſe to prove Hel by a plain place of Scripture truly tranſlated their Hel of torments never to end. Alſo the learned agree not upon which Scripture to ground their Hel-torments upon; for that place one of them alledge to prove it, another of themſelves deny it, that it is ſo to be underſtood, Mr. *Ainſw.* on *Pſal.* 16. 10. ſaith, that place through cuſtome is taken for the place of the damned, but is not ſo to be underſtood, the word being *Sheol*; *Marolat* on *Apoc.* pag. 282. ſaith, the Fire of *Gehenna* is the place of the dam-

damned, others of them deny it; M. *Leigh* ſaith *Dives* proves it, D. *Fulk* and others deny it.

See ye not the great doubting and uncertainty they are at among themſelves? they grope in the dark without light, *Job* 22. 5. by their Reeling, Staggering, and Stumbling, that they are ſo drunke they can finde no ground to ſtand upon, they underſtand not whereof they affirm, yet each of them hugs his own apprehenſion; It is very ſtrange that in a thing ſo ſignall of which they ſay they ſee it in the Word of God, that they can no way agree concerning it. O ye learned in the 7 liberal Sciences, tell us how to reconcile theſe things in point of truth, or

tell us in as much as ye ſpeak contraries, as yea and nay, which of you we are to believe. Have we not all cauſe to ſay herein, *Where is the Scribe? where is the diſputer of this world? hath not God made fooliſh the wiſdome of this world*, 1 Cor. 1. 20. *he fruſtrateth the tokens of liars, and make diviners mad, and turneth wiſe men backward, and maketh their knowledge fooliſhneſſe*, Iſaiah 44.25.

Mr. *Edward Leigh* Eſquire, and Maſter of *Magdalen*-Hall in *Oxford*, preſents his reaſons to prove Hell-torments or puniſhment after this life for ſome to endure never to end; let them be conſidered, *Prov.* 18. 17. Mr. *Leigh* ſaith, the conſcience of man hath a fear of

of ſome puniſhment after this life, proves it.

Anſw. If they have, that doth not prove it; becauſe the conſciences of men are as they are inſtructed, according to the Proverb, *Such Doctor, ſuch Scholar*; hence it is that the conſcience of a Papiſt tells him it is not lawfull to eat fleſh in Lent, nor of a Friday, *And whoſo killeth you will think he doth God good ſervice, Joh.* 16, 2. that is his conſcience, the conſciences of ſome men are almoſt, if not altogether, for ſome evill; therefore that proves it not.

Mr. *Leigh.* the Heathen held there was a Hell, a being and place for wicked men after this life.

Anſw. Why did ye not ſay

and prove that they hold that they ſhall be in torment never to end.

The Heathens do not believe that there is to be ſuch a puniſhment after this life, for they deny the Reſurrection of the body, therefore they burn the body and ſave the aſhes in an urn for a memorial, they believe as *Pithagoras* the Philoſopher taught that the ſoul goeth from one body into another man or beaſt, that ſome of the Philoſophers grew ſo tender, that they would not kill any beaſt nor fowl, for they ſaid, it may be it is my brother or my ſiſter. Theſe Heathen Greek Poets were long before the coming of Chriſt; in their *treble diviſion* of the world they fain three

three Gods, *Jupiter* the god of Heaven, *Neptune* the god of the Sea, and *Pluto* the god of the Earth, in which they ſay he keeps his Court & Palace, (no word of torment, that would make it a poore Court and Palace) ſo *Homer* and *Noninus*, Greek Poets; *Homer* wrote of the deſtruction of *Troy*, which was neare a thouſand yeares before the birth of Chriſt; *Homer* is one of the moſt ancient Records extant, it ſeems in his time there was no mention of a hell of torments never to end, the ſaid Poets call *Pluto Summanus*, as being chief of the Maunes or Spirits below: to pacifie theſe ill ſpirits a feaſt was kept in February with wax candles burning to *Pluto*,

called *Candlemas*-day, ſo Mr. *Feſs* in his Almanack, *the Cretians are alwaies lyars, Titus* 1.12. the greateſt lyars in the world that will fancy, fain, and ſay any thing; is it a thing poſſible that wax candles above the earth ſhould give light thouſands of miles into the earth to pacifie thoſe ill ſpirits there? it ſeemes they are not in any great torment if a little light will pacifie them; the Poets ſay hell is twice as deep as heaven is high; Aſtronomers ſay *Jupiter* the ſecond plannet is 72. millions of miles above the earth; if hell be twice as deep, it is a hundred and fifty four millions of miles to hell which is *Fabulous*; ſo there *Cerebrus* three heads and *Charons* boat

to

to row men to *Pluto*; ſo the phantaſy of Purgatory did ſpring firſt from the Heathen Poets long before the coming of Chriſt, as appears by *Plato* and *Virgil*, who have deſcribed at large the whole Common-wealth and all the orders and degrees of Purgatory: theſe with their *Eliſium* Fields and many other of their barbariſms by long uſe became venerable.

Your opinion is fitter for Heathens than for Chriſtians: if the Heathens do hold as you do, are we to believe in Religion as the Heathen? I paſſe not what they nor any elſe ſay, unleſs they can read it me in the Word of God, we cry, *To the Law and to the Teſtimony: if they ſpeak not accor-*

ding to this word, it is becauſe there is no light in them, *Iſa.* 8. 20. Mr. *Leigh* ſaith clear reaſon proves it, God is juſt; many abominable ſinners enjoy more proſperity in this life, than thoſe that live far more innocently, muſt be puniſhed hereafter according to the multitude and hainouſneſs of their ſins, *Pſal.* 73. 17.

Anſw. I ſee you are more bold to affirm, than able to prove; doth reaſon deny the puniſhment to be juſt, except it never end? the Scripture you alledge ſay they have an end, and you ſay they ſhall never have an end, that is your clear reaſon, to ſay ſome are worſe than others, therefore they are to ſuffer a puniſhment never to end, ſo you ex-

exclude *Mary Magdalen* and the poor Prodigal, but it is but your bare affirmation without proof; your reaſon is that God ſhould ſhew mercy to little ſinners, but none to the great ſinners, they muſt not be ſaved; but this your clear reaſon is clear againſt the will and wiſdom of God who is pleaſed to ſave of the worſt of ſinners, as appears *Luke* 7. 47. 1 *Tim.* 1. 19. *Acts* 9. 13. if ſome enjoy more proſperity then others, muſt they therefore ſuffer a puniſhment never to end? outward proſperity is a great bleſſing, and you make it a great curſe; if that you ſay were true, there is no cauſe *in the day of proſperity to rejoyce*, Ecl. 7.24 nor to ſay *O Lord I beſeech thee ſend*

mee

me now proſperity, Pſa. 115.25. in ſaying greater ſinners you judge according to outward appearances both for ſin and puniſhment, and may be miſtaken in both what they are in the inner man; for ſin & puniſhment you know not, the heart of unbelief and rebellion of ſpirit in others, nor how God puniſheth them in their ſpirits; ſin is puniſhed in this life.

Mr. *Leigh* ſaith, its juſt they ſhould ſuffer for ever, who if they had lived would have ſinned for ever: caſt them out of my ſight, *Jer.* 5. 1.

Anſ. If it be juſt we ſhould ſuffer for ever, it is juſt our Surety ſhould ſuffer for ever.

Do you conſider that *the Creature was made ſubject to vanity*

vanity not willingly, but by reason of him that hath subjected the same in hope, Rom. 8.20.

Cast them out of my sight is no proof that they shall suffer for ever, but rather that they shall be utterly destroyed, for if they have any being, where ever they be they cannot be out of the sight of God.

Your justice is not Gods, his is a death; yours is not a death, but another thing.

Mr. *Leigh* saith Gods intentions from everlasting, was to glorifie his justice as well as his mercy, *Rom.* 9.21, 23. fitted to destruction.

Ans. Know you any of the intention of God that is not revealed in his word? *Deut.* 29.29. or doth the word say that God doth not glorifie his

his Juſtice, unleſs he inflict ſo great a puniſhment without end; you give neither ſcripture nor reaſon to prove that you ſay is juſt, the Juſtice of God was revealed and made known in cauſing the earth to ſwallow up *Corah and his company*; they *were veſſels of wrath prepared, fitted to deſtruction*, (your opinion denies the word of God that ſaith they are fitted to deſtruction) you ſay they are never to be deſtroyed, die nor end. Mr. *Leigh* ſaith the covenant under which unregenerate men ſtand, and by which they are bound over to this wrath is everlaſting.

Anſ. There is but two covenants, *Gal.*4.24. *the old and new*, Heb.8.13. & 12.24. the old is no more everlaſting

then

then the Prieſthood of it, the breach of the covenant of works is death, therefore not eternal life in miſery. Mr. *Leigh* ſaith in that torment they curſe and accuſe one another.

Anſ. When you write again, I pray tell us how you know that in Hell they do ſo, for the word of God ſaith not ſo, nor have you been there to hear it, nor they that told you ſo; to affirm things in Religion not revealed in the word of God, is to preſume above that which is written, and contrary to 2 *Cor.* 4. 8. *Rom.* 15. 4. *Socrates* an Heathen, was more wiſe and modeſt in not affirming things he knew not, being asked what was done in Hell, ſaid, he never went thither, nor com-

communed with any that came from thence: yet you and others affirm with great boldneſs and confidence things you know not; ſome ſay in Hell the eye is afflicted with darkneſs, whereas darkneſs is no affliction to the eye; alſo they ſay their eares are afflicted with horrible and hideous outcries, their noſes with poyſonous and ſtinking ſmells, (of what I pray?) their tongues with gally bitterneſſe, the whole body with intollerable fire; the damned ſhall prize a drop of water worth ten thouſand worlds; curſing ſhall be their tunes, blaſphemies their ditties, lamentation their ſongs, and ſhrieeking their ſtraines, they ſhall lye ſhrieeking and ſcreaming continually

tinually. Ye ſee how men ſet their braines awork to invent lyes; for all they ſay is without warrant from the word of God. One ſaith their torment in Hell is ſo great, that they cannot forbear roaring; and you ſay they curſe and accuſe one another; ſo that one of their vain imaginations contradict another, and all of them the word of God; they will not deny that thoſe in Hell are in the greateſt trouble, and they in leſſe trouble cannot ſpeak, *I am ſo troubled I cannot ſpeak*, Pſ. 17. 4. therefore they cannot curſe and accuſe one another as you affirm.

Mr. *Leigh* ſaith, Divines unanimouſly concur, &c.

Anſ. It they doe it is not binding

binding to us, for we are ſatisfied they are not infallible, *There muſt be errors*, 1 Cor. 11. 9. they have the greateſt ſhare: The Prieſts, Popiſh and Mahometan Prieſts, *Baals* Prieſts, and all other ſorts of Prieſts concurre, common conſent ſooner believed then naked truth, it is high time to *Ceaſe from men, for wherein is he to be accounted of?* Iſa. 2. 22. truth, and not number of men, is to be followed, *Every one muſt give an account of himſelfe to God*, Rom. 14. 3, 11, 12. *Luther* ſaid, he eſteemed not the worth of a Ruſh a thouſand *Auguſtines* and *Cyprians* againſt himſelfe; all Churches erre. *Parnormitan* ſaid, more credit is to be given to one ſpeaking the truth,

then

en to all men in all ages
eaking the contrary.

They are like to concur and
gree if they take the counſell
hey give, as not to queſtion
principles; it ſeems we muſt
take all upon truſt, and hear-
ſay, without trial, they all ſay
it, therefore it is true; but the
Bereans would and did ſearch
the Scriptures, to ſee if things
were ſo as the Apoſtles prea-
ched, ſee 1 *Joh.* 4. 1.

Let it be certainly made to
appear that God hath ſaid in
any thing contrary to any
thing that I have ſaid, I deſire
with all my heart to ſubmit
to it, without that I cannot
yield the ſoveraignty of my
judgement and conſcience to
the concurring conſent of blind
guides, ignorant, and errone-
ous

ous men, though in ſheeps cloathing, and covered all over with the title of Godly, Learned and Holy Saints, or Preſbyters, or Miniſters of Chriſt; the Papiſts call their Church Holy Church, and their Prieſt Holy Prieſt, and their Order Holy Order, and all Holy if you will believe them.

Some ſay the Jews report that in *Tophet*, the Valley of the Son of *Hinnom*, there was a great Ditch which could never be filled, which they called the mouth of Hell, and that the *Chaldeans* when they ſlew the *Iſraelites*, threw them in there: if this report be true which hath been brought to prove Hell, then it will follow, that the mouth of Hell is near *Jeruſalem*; and that God doth

ſoth give to the wicked pow-
er to caſt his people into Hell.
How much weight there
is in your Reaſons to prove a
puniſhment after this life ne-
ver to end, let who will judg,
I for my part profeſſe I do not
ſee how they ſerve to your
purpoſe, your nakedneſſe ap-
peares, and that your opinion
hath neither ſcripture nor rea-
ſon to ſupport it, and there-
fore it muſt needs fall, 2 *Tim.*
3. 9. you have done all you
can, and can come to no ſu-
rer bottom to reſt upon, then
ſuppoſals and imaginations,
wreſting Scriptures, and con-
ſent of others, your glory is,
that all are of your minde,
though without good ground
or reaſon, as is ſhewed. Alſo
in that you alledge reaſons to
prove

prove Hell torments, it giveth me occaſion to believe that in your own judgement the Scriptures you alledg to prove it, prove it not; for if you believe the Scriptures prove it, to what purpoſe ſerve your reaſons? or do you think that thoſe that doubt of the ſufficiency of your proofe of it by Scripture, will be ſatisfied with your reaſons as a full proof of it, if there be any ſuch, they may be to them of ſome uſe.

The Learned contradict themſelves, Mr. *Bolton* ſaith, thou muſt live in endleſſe woe in Brimſtone and Fire, which thou mighteſt ſo often and eaſily eſcape, which overthrows the Doctrine of Election; alſo they ſay the ſenſe of

loſſe

loſſe in hell is greater then the ſence of pain. So they make the ſenſible want of the preſence of God the greateſt torment in hell, and that is in this life, I am caſt out of thy ſight, *Pſal.* 31. 2. it followeth by their doctrine that the greateſt torment of hell is in this life.

Mr. *Leigh* ſaith, in his *Body of Divinity*, the ſenſe of Gods wrath, rage of Conſcience, guilt, fear, diſpair, the ſoul cannot melt with greater torment; if ſo, then this is not a worſe torment in hell then is in this life.

Water is ſo ſcarce in hell, that *Greenwood* ſaith, the damned prize a drop of water above ten Thouſand worlds, and yet they affirm thoſe

thoſe in hell ſhall continually weeg, &c. therefore their own ſayings agree not.

The firſt Author of the opinion of the torments of hell never to end, was *Marcion* the Heretick, that held that Chriſt was not a man but in ſemblance, and that there was two beginnings, two Gods, one good, one bad; that there was torments for ſome in hell, was firſt invented by him, he determined the reward of the creature, either in torment or refreſhment, to be laid up for them in hell; he was the firſt author thereof, by *Tertullians* confeſſion, as ſaith Dr. *Fulk* in his Defence, pag. 83, 84. ſee and behold the Originall of your opinion of the torments of hell, *an evil*

evil man out of the evil treaſure of his heart bringeth forth that which is evil, Luke 6.45.

The ſeven pillars of Hell ſhaken and removed.

The Greek Fathers were the firſt pillars of Hell-torments; this came to paſs by reaſon of the ignorance of the Fathers in the Hebrew tongue, their not underſtanding the word *Sheol* deceived them, ſo ſaith Dr. *Fulk* in his Defence p.77.

The ſecond pillar of Hell-torments were the writers of the Hebrew and Greek Copies of the Bible; their defect hath put us to a great loſſe; the original copy the Apoſtles wrote is not onely unknown to us, but to the learned, we do not heare of any alive in

England, that can produce the New Teſtament the Apoſtles wrote, its not enough that they ſay that we have books in Hebrew and Greek, unleſſe wee could certainly know that theſe copies as they call them, agree word for word with thoſe that were wrote by the Prophets and Apoſtles; many boaſt of Gods preſerving the Hebrew and Greek Bible amidſt ſo many enemies, as God hath beene pleaſed to deliver up Chriſt and his people, ſo alſo the Scriptures into the hands of ſinners, to be uſed at their pleaſure; it is wonderfull to conſider, what adding and altering the Scriptures have been ſubject unto; one Pope publiſheth what he pleaſe for

ſcrip-

ſcriptures, as Pope *Urban* the 5. and within 2 yeares after Pope *Clement* that ſucceeded him calls them in, and burneth them, and puts out what he pleaſeth and calls it the holy ſcriptures, if ye will believe the Teſtimony of the learned and godly Proteſtant Writers, who have not been eſteemed Blaſphemers nor Hereticks, as Dr. *Fulk*, M *Beza*, M. *William Perkins*, Dr. *Amis* and others; Dr. *Fulk* ſaith that ſome Greek copies are altered; it is not unlike in his anſwer to the Remiſt to the Reader, pag. 43. And which is more, he ſaith corruption hath happened to all copies, this day extant in his anſwer to preface, page 11. 15. 16. whole verſes omitted in ſome

copies, as 1 *Joh.*5.7. is not in ſome copies, nor in the Syriack, which is ancient as Apoſtles, read not this verſe at all, but is extant in others, and that there is at leaſt ſixteen various Greek copies of the New Teſtament, *Jus Divinum*, pag. 66. Dr. *Lightfoot* ſaith Mr. *Beza* was a man that alwayes queſtioned the Text, to ſee ſo many differing Copies would put any one to a ſtand, which to believe. Maſter *Perkins* ſaith it muſt not ſeem ſtrange that words in the Margin have crept into the Text; Doctour *Amis* ſaith, Helps governments in the firſt of the *Corinths* 12.8. are not in the Original, he ſuppoſeth it to be done by the Prelates in favour of their Go-

Government; the Preachers, who call themſelves Divines, have aſſumed and challenged Divine Authority to frame all Copies and Tranſlations, and to expound all Texts according to their own mindes, to maintaine their own Doctrine and Practiſes, to uphold their Power and ſtanding; hence it is that each differing parties Tranſlation agree not, that party that would have the Magiſtrate puniſh Idolatry, &c. have made a Text for it, *Job* 31. 28. to be puniſhed by the Judges: but theſe words are not in the Hebrew, but are an addition of their own, as appears by the Bible printed in *LONDON* by the Aſſignes of *John Bill*, in

the yeare 1640. and the *Geneva* Bible differs from this, and from the tranſlation printed by the Statioⁿers, *LONDON*; the Engliſh Tranſlation hath variety of differences, not without evident contradicton among divers places that might be inſtanced; ſee verſe 9. 18. of the ſeventh of *Daniel*, in the *Geneva* Tranſlation, verſe 9. is, *I beheld till the thrones were ſet up*, and in the Kings Tranſlation, printed by the Company of Stationers, *LONDON*, the ſame verſe is, *I beheld till the thrones were caſt downe*, and ver. 18. it is [But Saints of the moſt High ſhall take the Kingdome] and in the *Geneva* Tranſlation the ſame

verſe

verſe is [And they ſhall take the Kingdome of the Saints;] both cannot be true, which of theſe is an Engliſh man to believe? ſome ſay *Luther* added the word onely to the text, being asked why he did it, ſaid, he did it to make the Apoſtle ſay more plainly, Faith onely juſtifieth; Dr. *Fulk* defence Engliſh Tranſlation, page 80. ſaith, we follow in our Tranſlation as neer as we can the holy Scripture in ſuch ſenſe, if any thing be doubtfull as the proper circumſtance of the place will lead us unto, that we may attain to the meaning of the holy Ghoſt; ſo then it ſeemes if the Tranſlator do think the holy Ghoſt meaneth this or that, he may tranſlate it ſo; is not this a large

liberty: the Jews take no ſuch liberty.

The Miniſters of *Lincolne* Dioceſs in the abridgement of their grievances delivered to King *James*, pag. 11, 13, 14. ſay, that the Engliſh Tranſlation of the Bible is a Tranſlation that takes away from the Text, and ads to the Text, and that ſometimes to the changeing and obſcuring of the holy Ghoſt; and Mr. *Broughton* the great Linguiſt, in his Adveriſement of Corruption, tells the Biſhops that the publick Tranſlation of the Scriptures in the Engliſh, is ſuch, as that it perverts the Text of the Old Teſtament in eight hundred fourty and eight places, and that it cauſeth millions to reject the Old Teſta-

Teſtament ; and Dr. *Fealy* D. of divinity, in his Dipper dipt pag. 1. ſaith, no tranſlation is ſimply authenticall, or the undoubted word of God; in the undoubted word of God there can be no errour ; but in the tranſlation, there are and may be errours, the Bible tranſlated therefore is not the undoubted word of God, but ſo far onely as it agreeth with the Original, the writings of the prophets and Apoſtles, and in as much as our Engliſh tranſlation as he ſaith , is not the undoubted word of God, what is that preaching worth that is proved by it , the falſe gloſſes , and interpretations which are put upon the ſcriptures by men learned

in the languages, who have made inconsiderate and bold assertion without proof, in not keeping to the true and proper signification of the words thereof, hath caused many errours and great trouble and confusion, they put the word *LUCIFER* for the day-star, *Isa.* 14.12. They have forsaken the fountain and digged to themselves cisterns, as *Jer.*2. and we see the people are willing to give up themselves to a Ministry of fables, 2 *Kings* 4.4. 2 *Pet.*1. 16. that makes the scriptures say and unsay, which being interpreted is to make them say just nothing; the force of education and the custome the country-men live in, is such as ordinarily inga-

ingageth them to a prejudice and evill opinion againſt all principles contrary thereunto, though of divine inſpiration; hence the Papiſts, Turks, and ſeverall ſorts of Proteſtants cry down aud cenſure each others judgment and opinion as abominable Errour, Hereſie, and Blaſphemy.

The third Pillar that upholds hell torments are fond Expoſitors that interpret *ſheol* for hell-torments, ſo Dr. *Fulk* calls them in his defence, pag. 90. I would know why interpreters underſtand and tranſlate a hell of torments from the Hebrew and Greek as is not in them, as themſelves confeſſe, as hath been ſhewed: they will take ſheol figura-

figuratively, and ſay by *Topheth* hell is figured, which is a fancy, a fable, and deluſion that is ſtrong in many, that expound ſcripture without ſenſe or reaſon, it is as improper to interpret ſheol for a place of torment, as to interpret the word houſe to ſignifie a horſe; the ſcripture is not of private interpretation; a ſenſe ariſing out of the brain of an interpreter is a private interpretation, and as the Scriptures are not of man but of the holy Spirit, ſo the interpretation of them is not to be of man but of the holy ſpirit: oracles ſignifie the anſwer of God, *Rom.* 3.2. ſee *John* 12. *and how readeſt thou*, *Luke* 10.26. to interpret words figuratively that are to be underſtood lite-

literally, and words literally that are to be underſtood figuratively, is licencious and deſtructive to the faith of the Goſpel; we are not to interpret any place figuratively unleſs that figurative ſenſe be expreſſed in a plainer place of ſcripture; if a man will have an erroneous perſwaſion whatſoever the ſcripture ſaith to the contrary, he will have it to be a figurative ſenſe, they will be left in the clouds of their own perſwaſion, ſo inſtead of proving their hell of torments never to end by the ſcriptures, *Ruffinus* and others ſay they that will not believe it ſhall ſeal it; which is no proof, but a meer ſhift, as very a lye as Nurſes uſe to ſtill children by telling them

of

of a great Bulbegger, and that a man will come downe the chimney and carry him away; but not any but children and fools will be ſcared with ſuch Bulbeggers.

The fourth pillar that upholds their Hell-torment, is the conſent of their Preachers, their learned and godly men agree herein, but their weak, and various, and uncertain grounds, declare that they have not ſtudied the point, but when teachers and hearers are ignorant any thing will ſerve and paſs for truth, the ſimple believe every word; all ſorts of Prieſts agree and abuſe the people, the Mahometan Prieſts blow a powder into their eyes that come to ſee *Mahomet* hang, that

that maketh thē quite blind, that for ever after they are led and the Prieſts ſay that the glory of the ſight of Mahomet is ſo great that it taketh away their ſight for ever after, and about Eaſter-time for ten dayes there is great joy about a great fire for their Prieſt Mahomet, and thoſe that caſt themſelves into the fire and are burnt to death are counted Martyrs, and once a year the tomb of Mahomet is carried abroad upon a cart, and his Prieſts ſay that thoſe that put themſelves under the wheel of that cart and are cruſhed to death, they ſay to dye Martyrs, and ſome are ſo ſimple to do ſo, that ſo they may dye Martyrs, ſo the antichriſtian-prieſts and all

a'l ſorts of Prieſts have greatly deluded and deceived the people, blowing ſomething into their eares that for ever after they are not able to hear and receive the truth; but as M. *Beza* did deteſt the Papiſts Limbus and purgatory, ſo do I their dreams of hell, it being a device of man without ſcripture, with all their uncertain brain-ſick fancies, for the imaginations of men have no end.

The 5. pillar of hell is their wreſting the ſcripture to uphold their hell of torments; this cozeneth and deceives many under colour of divine authority, when its but humane, though they are not pleaſed publickly to ſay ſo, becauſe it ſtreams not to their purpoſe,

purpoſe, the Scriptures they alledge to prove it, is above conſidered, if any ſay I wreſt Scripture, I appeal to the learned in the Languages, for to them concerneth the deciſion of the ſignification of words, who (as I have ſhewed) teſtifie with me.

The ſixth pillar of Hell is their Arguments and Reaſons they bring to prove Hell-torments, which have been conſidered.

The ſeventh pillar of Hell is a ſtrong Perſwaſion that is in men, that the believing Hel-torments is a great means to leave ſin and to live a holy life; and the not believing Hel-torments is a means to commit all ſin with greedineſſe, and to live as they liſt, for the

they ſay men live as though there were no Hell.

Carnal hearts of men taketh offence of every thing, except the Law of Workes, doing to be ſaved, the Doctrine of Election, Gods free Grace and Salvation only and alone by Chriſt, without Workes, *Rom.*4.6. is changed to be one of the greateſt Doctrines of liberty to ſin that ever was, and is by the ignorant made a ſtumbling-block and rock of offence; and a cauſe of careleſneſs in many. *Ludovick* ſaid, if I be ſaved, I be ſaved, If I be damned I be damned; the Papiſts ſay, if good works ſave us not, to what purpoſe ſhall we doe them? then we may live as we liſt,

liſt, if we be appointed to life we ſhall be ſaved, though we ſin never ſo much, *if we ſin we have an Advocate*, 1 Joh. 2.1. *not any thing can ſeparate us from the love of God*, Rom.8. if we be not appointed to life, we cannot be ſaved though we ſhould doe never ſo much good, ye ſee how this truth is turned to wantonneſſe, the Apoſtle exhorts not to turne this grace of God into wantonneſs, *Rom.6.1.15.* the corrupt heart of man is ready to do it, there are many things in *Pauls* Epiſtles which the ignorant, unlearned (that know not God in Chriſt) wreſt to their own deſtruction; will any therefore ſay that the Doctrine of Election and Salvation by Chriſt alone is not

not a doctrine fit to be taught nor come abroad? if ſo, the Scriptures muſt not come abroad.

Moreover, the Doctrine of the Proteſtant Miniſters is charged, not onely to be a Doctrine of liberty to ſin, but a blaſphemous Doctrine, to teach that the fall and ſin of man was decreed, they ſay is to make God the Author of evil; the Proteſtant Writers ſay that the ſin of man was determined of God; Dr. *Willet*, *Synopſ.* pag. 760. he alſo ſaith the Proteſtants hold, that the fall of *Adam* was both foreſeen of God and decreed to be, not permitted only, they alledge *Gen.* 45.5,8. 2 *Sam.* 24. 1. *Act.* 2. and *Acts* 4.22,28. *ſhould ungodly luſts,*

Judg.

Judg. 18. for the creature was made ſubject to vanity, not willingly, but by reaſon of him that hath ſubjected the ſame in hope, *Rom* 8. 20. Dr. *William Whitaker* againſt *Campion* the Jeſuite ſaith, now anſwer me *Campion*, do you think that which any one doth, how wicked ſoever, is done whether God will or not? if you hold that any thing is done againſt Gods will, what providence or omnipotency do you leave him? for he that permitteth that to be done which he would by no means have to be done, it is certain, that he is not endued with ſo great power as that he can forbid that which he would not have done, wherefore you muſt needs confeſſe that

that all things that are done, are done by the will of God; and pag. 196. all confeſs, God could have hindered ſin to be if he had ſo pleaſed, but he would not hinder it, therefore it was his will it ſhould be, the will of God, and not ſin, is the cauſe of Gods decree, and the being of all things; the will and pleaſure of God is the Wombe from whence ſpringeth every work of the Creature, *Rom.* 4. 11. God muſt firſt will his Creature to ſtand or fall before he can do either, *Acts* 21. 14. *Phil.* 2. 13. *Prov.* 21. 4. the evil actions of men are not onely foreſeen of God, but decreed, ſaith Mr. *Par* in his grounds of Divinity: we are not ſaved from ſinne, except we have com-

committed ſin, therefore ſalvation from ſinne is not without committing Sinne, ſaith *Fulk*, pag. 121. God willed and decreed his glory and mans happineſs; therefore he willed and decreed the means to it: the end and moving cauſe of his willing ſin to be, is for his glory, which cauſe it was neceſſary for ſin to be; if ſinne had not been, how ſhould the goodneſs of God in giving man eternal life in glory appeared, his love in ſending Chriſt to die? if there had not been ſinne, there had been no need of Chriſts coming, nor of his death and righteouſneſs; moſt of the great works of God in this world and that to come, have dependence or reference to ſin;

ſin; how ſhould we have lived by Faith, exerciſed the fruits of the Spirit, or have any happineſſe or glory in the world to come, if it had not been for Chriſt? and Chriſt had not been, if there had been no ſinne: he that willeth the end, willeth thoſe things that are neceſſarily referred to that end; taking away ſin was decreed before the world, therefore the being of ſinne was decreed; Chriſt's death was determined before the world; for the end of Chriſt was to reſtore *Adam's* fall; if *Adam* had not fallen, there had been no need of a Chriſt to reſtore him: The Saints were choſen to life before the world; choice hath reference to the fall, therefore

fore the fall of Adam was decreed: If the will of man had been the firſt and chief cauſe of the being of ſin, then the will of man ſhould be the cauſe of Gods will, and ſo man ſhall be the originall cauſe of the ſalvation of himſelf, and ſo much the cauſe of it, that without his will it could not have been: and ſo the determination of God what to do, ſhall not be from himſelf, but from the will of man, which is contrary to *Eph.* 1. 11. if man ſhould will ſin before God willed it, then ſhall the will of God depend and wait upon the will of man: as if God ſhould ſay, If man will ſin, then I will will his ſalvation: and if God ſhould firſt will to

ſend Chriſt to ſave man, and leave it to mans will and power whether he ſhall fall or no, then it was poſſible for man to ſtand, and ſo to fruſtrate the decree of God: for if man had not ſinned, Gods decree of ſending Chriſt had been void and of none effect: Mr. *Perkins* ſaith, God decreed the fall of *Adam*; if the fall was decreed, if man had power to ſtand, then he had power to fruſtrate Gods decree, which no wiſe man will affirm; and then that ſaying that *Adam* had power to keep the Law, is without truth; if he had, conſider *Ezek.* 18.2,3,4. *Jer.* 3.29,36. God willeth all things well, he ſinneth not, nor can ſin, becauſe

becauſe he is under no Law, God commands men to keep the Law, that no man can do; he commands men to think no vain thoughts, and not to ſin; we cannot but think ſome vain thoughts, and in many things we ſin all; Chriſt ſaith, *No man can come to me except the Father draw him*, John 6. 44, 37. if they be drawn they come; *draw us and we will run after thee*, Cant. 1. 4. if I put ſufficient ſtrength to move the earth, motion muſt needs follow; when men ſin they are beguiled, enticed, deceived, drawn away, *they like men have tranſgreſſed*, Hoſ. 6. 7.

We are to diſtinguiſh between that which followeth a doctrine in its own nature,

and that which followeth by accident, or rather that a corrupt heart draweth from it, and is not from the nature and working of the doctrine it ſelf; it is ſtrange to conſider men are ſo ſet upon the Popiſh principle to be ſaved for their works, that they count all prophaneneſſe that croſſeth their way; ſome have burned the Bible; and Doctor *Criſps* book of ſalvation by Chriſt alone, Mr. *Archers*, late of *All-hallowes London*, his Treatiſe of comfort to believers, againſt their ſinnes and ſorrow, was burnt by the Hang-man; the ſame ſpirit is alive to burn this alſo; I expect no better from ſuch as are not taught of God; they condemn thoſe things they know

know not, and think they do God ſervice, when they perſecute the truth and profeſſors of it.

Take for inſtance, that the fear of the torments of Hell is no ſuch preſerver againſt ſin, is evident; for thoſe that ſin with the greateſt greedineſſe, the greateſt ſinners, they do believe there are hell torments; for though they be never ſo wicked, they hope it doth not belong to them; or they hope to repent and lead new lives, before they die; though they ſin for the preſent they hope to make God amends for all, as an Arminian being drunk ſaid that he was now in the ſtate of damnation, but he ſaid he would be in the ſtate of grace

to morrow, ſo he comforted himſelf. The lives of many Heathens that have denyed the reſurrection of the body, and therefore did not hold a hell of torment after, have been better then many that ſeek to eſcape Hell and get Heaven by their works.

2. If fear of hell were a preſerver againſt ſin, then thoſe that are delivered from the fear of hell, that believe they ſhall be ſaved, they ſhould ſin more then others; but we find the contrary, that none more free from ſin then theſe.

3. Experience teacheth, that the fear of hell, though at firſt it ſtartleth & frighteth men, yet that is ſoon over, and is no preſerver againſt ſin. I knew

knew one ſet before him the the torments of Hell to keep him from ſin, and finding that would not do, he added vows and curſes to keep him from ſin. I knew another wiſhed the Devil to take him ſoul and body, if he did not doe the thing he ſpake of; and I knew he did it not: another wiſhed he might ſink into Hell preſently if he did the thing he ſpake of, yet did do it before he went from the place; the reaſon is, becauſe the luſts of men are ſtronger than the fear of hell, reſolutions and curſes.

2. Becauſe men are given up to their own hearts luſts; it may be that they may find that liberty to ſinne is the greateſt miſery and bondage in the world, it hath all mi-

ſery in it, whether they ſinne with more or leſſe feare, and could enjoy all the pleaſures of ſin for a ſeaſon, they will finde they have made a bad bargain of it. *What fruit had ye of thoſe things whereof ye are now aſhamed?* Rom. 6. 21. *If I ſin thou markeſt me*, Job 10. 14. *Be ſure your ſinne will finde you out*, Numbers 32. 23. *In keeping thy commands there is great reward*, Pſal. 19. 11. in breaking them a great puniſhment, loſs of inward peace and comfort, a guilty accuſing conſcience, diſgrace, affliction, loſſes, croſſes and death; *the bloody and deceitful man ſhall not live out half his dayes*, Pſal. 53. 23. *I will curſe your bleſsings*, Mal. 2. 2. ſee *Deut.* 28.

3.

3. Men ſin beeauſe *they are led captive by the Devil at his will*, 2 *Tim*. 2. 6. & 2. 26. alſo men ſin becauſe they are under the Law; ſo long as a man is under the law, ſin will have dominion over a man, *Rom*. 6. 14. *Sin ſhall not have dominion over them that are under grace*.

4. Men ſinne becauſe they have not received power from on high againſt ſinne; untill they receive that power, they cannot but ſin, *Thou haſt led captivity captive, and given gifts for men*, *Pſal*. 68. 18. untill Chriſt by his ſpirit ſet the ſoul at liberty, it is in bondage, and enthralled to baſe luſts; *But if the ſon ſhall make you free ye ſhall be free indeed*, *John* 8. 36. but not till then; ſee

Eccleſ. 8. 11. the puniſhment of the Magiſtrates keeps men from abuſing others, more than fear of Hell; men would be exceeding diſſolute if under no Diſcipline of Superiours.

5. Men go to ſin for comfort, ſweetneſſe and ſatisfaction; but when ſatisfied, they goe not to ſin; to act for life is no love to God, nor ſelf-deniall, nor any ſpiritualneſſe; nor will it do them good, it's not accepted of God, nor will it continue; ſuch ſo reſtrained, oft-times do exceed all others in ſin, the ſpirituall ſoul that lives in the enjoyment of the love of God, needs no ſuch weights to procure its motion; he acts from a new life and principle to the glory of God and good of others; and

in

in this work and labour of love is more ſweetneſs than is in all the pleaſures of ſin, which are but for a ſeaſon.

It is great ignorance for any to think that it is in the power of any man to ſinne as much as he will; if this be proved, all Objections are anſwered; and this the Scripture proves, that without the will of God men cannot do any thing, not ſo much as go to a City, unleſſe God will, *Jam.* 4.13,15. God worketh, governeth, and diſpoſeth all things after the counſel of his own will, *Epheſians* 1.11.1 *Ioh*, 5.21. *Acts* 18.21. *Rom.* 9. 18. *Who hath reſiſted his will? Gods will is done*, *Luke* 11. 2. *Hebr.* 2.4. *Eph.* 1.5. *Acts* 13.20. the meaſure of mens ſins are ſet;

men

men cannot do more nor leſs than their meaſure, they fill up their meaſure alway, 1 *Theſ.* 2.13 it was determined how oft *Peter* ſhould deny Chriſt, *Luke* 22.31, 34. with ver. 61,64. God ſaith, if you will bel eve him, *The wicked ſhall do wickedly*, Daniel 12.10. *they cannot ceaſe from ſin*, 2 Pet. 2.14. *That which is determined ſhall be done*, Dan. 11. 26. he that reſtraineth the clouds that they drop not down rain, *he made a decree for the raine*, Joh 28.26. and the earth that it bring not forth graſs, *Deut.* 2.23. *He that ſtilleth the winds and the tempeſt*, Pſal. 107 29, 30. that ſaith to the waves of the ſea, *Hitherto ſhalt thou come, but no further, and here ſhall thy proud waves*

be

be ſtayed, Job 38. 11. he reſtraineth men from doing their wills when he pleaſes; they would go further, but he reſtraineth them, *Job* 18. that they cannot doe the things they had appointed to doe; *Geneſ.* 20. 6. & 31. 24. & 35. 5. & 30. 10. *Revelat.* 20. 3, 12. *O Lord, I know the way of man is not in himſelfe; it is not in man that walketh to direct his ſteps*, Jerem. 10. 23. Pſalm 73. Prov. 4. 12. *A mans heart deviſeth his way, but the Lord directeth his ſteps*, Prov. 16. 9. *The preparation of the heart and the anſwer of the tongue is from the Lord*, Prov. 16. 1. *The heart of the King is in the hand of the Lord, as the rivers of waters, he turneth it whitherſoever he will*, Prov. 12. 1. *Man*

his

his dayes are determined, Jo. 7. 1.14.5,14. *and the bounds of his habitation*, Acts 17.26. So are his works and ſins; *ſurely the wrath of man ſhall praiſe thee, and the remainder of wrath ſhalt thou reſtrain*, Pſ.76.10.

Setting aſide the opinions and conjectures of mens deviſed Fables, I am fully ſatisfied with the teſtimony of the word of God (beſides their own teſtimony, which is ſufficient againſt themſelves) with which I ſee through the thick darkneſs of the inventions and traditions of men.

Se-

Severall Conſiderations that there is not to be a puniſhment after this life that ſhall never end.

1. We doe not finde the place of Hell mentioned in any of the Six dayes work of God; if it be a place, it is a created place, and ſo a part of the Creation of God; the Whale is mentioned in Scripture; if there be a place of Hell, it is a greater thing, and in that it is not found in the Creation of God, it is a ground to judge that it is of the creation of man, a vain imagination

tion of man; for their reaſons prove it not, nor do they agree amongſt themſelves of the proof of it, neither where it is nor what it is.

2. *Solomon* [was wiſer than all men] 1 *King*. 4. 36. yet he ſpake not any thing of the torments of Hell, nor of any puniſhment never to end [he ſpake from the Cedar to the Hyſop, he ſpake alſo of beaſts and fouls, of creeping things, and of fiſhes] *v*. 33. if he had known of any Hell and torments there, he would have ſpoken of that alſo.

3. The Jews [unto whom were committed the Oracles of God] *Rom*. 3. 2. to give unto us, they have delivered no

no ſuch thing to us; nnor do they believe any ſuch thing; for the Hebrew Doctors underſtand the ſeventh day of ſeven thouſand yeares, which is in the world to come hee bleſſed, becauſe in the ſeven thouſand years all ſouls ſhall be bound up in the bundle of life in the world to come; *Ainſworth* on *Gen.* 2. *a Day with the Lord is as a thouſand yeares*, 2 Pet. 3. 8. the Jewes ſay, as the world was made in ſix dayes, ſo it ſhould continue ſix thouſand yeares, and no more, and that the ſeventh day is the ſeven thouſand yeares in the world to come, in which all ſouls ſhall be bleſſed: alſo they ſay a good man and a bad man died afterwards: one in a viſion ſaw the

good

good man walking in Gardens among pleaſant fountaines of water, but the bad man near a River, and his tongue reaching after water, but could not reach it. *Talm.* Jeruſ. in *Chag.* fol. 77. *Col.* 4. in that theſe things are received among them for truth, though they be but Jewiſh Fables, yet by them we ſee evidently that they do not believe the opinion of a torment after this life never to end; the Jewes and Hebrew Doctors were great ſearchers of every tittle of Scriptures; and if it had been there to be ſeen, they or their Prophets ſhould have ſeen it.

4. The Saints recorded in Scripture did not believe that there was to be a puniſhment for

for any to endure never to end; this appeareth, becauſe when they made a confeſſion of ſin, and the puniſhment due to them for the ſame, they do not confeſſe to have deſerved any ſuch puniſhment; they confeſſe [to us belongs confuſion of face] *Dan.* 9. 8, 11. [its the Lords mercy we are not conſumed] *Lam.* 3. 22. [thou haſt delivered me from death,] *Pſal.* 116. 8. 2 *Chron.* 8. 1, 10.

Nor do we find that they did ever give thanks for any ſuch deliverance, if they had known of any ſuch deliverance, it could not but appear the greateſt deliverance any could enjoy, and that it did require the greateſt acknowledgment

ledgement and thankfulneſſe; nor doth it appear that ever they did pray for, or expreſs any deſire of any ſuch deliverance; in that they expreſs neither, it is a ground to judge that they knew of no ſuch puniſhment; and if there had been any ſuch deliverance, they ſhould have known it, it ſhould not have been hid from them; they admired the deliverance of ſaving their lives from death, as the greateſt deliverance, Ezek. 9.13, 14. [the kindneſs of the Lord not to die] 1 Sam. 20. 14.

Do you believe that if *Moſes* and *Paul* had believed that there was ſo great and exceeding torment without end, that in the leaſt they would have

have wiſhed or deſired [to be raſed out of the book of life] Exod. 32.33. and [to be ſeparated from Chriſt] Rom. 9.3. to endure the ſaid torment without end? I do not believe that they were willing ſo to ſuffer.

5. Chriſt when on earth, ſpake of the deſtruction of *Jeruſalem* which was to come, and wept becauſe they were to ſuffer that, Luk. 19.42,44. he would much more have ſpoken of a puniſhment never to end, and wept for them that ſhould ſuffer that, if there had been any puniſhment for any to endure.

6. Becauſe when God doth warn any from ſin, from the conſideration of puniſhment, there is no mention of any

any punishments but of those in this life. See 1 Cor. 10. 1. to 11. [they shall die of grievous deaths] Jer. 6. 4 2. Chro. 19. 10. 1 Cor. 4. 14. death threatned, Ezek. 3. 18, 19. & 33. 3. to 14. Titus 3. 10, 11. [confounded that serve Graven Images] Psal. 98. a punishment in this life, Jerem. 9 19. death for Idolatry, Jer. 44. 7. the punishment of Idolatry set for an example, 2 Pet. 2. 6. [be instructed, lest my soule depart from thee, & I make thee desolate, because of thy sins] Mich. 6. 13. see Jer. 9. 11. [abomination that makes desolate] Dan. 3. 20. [he turned the Cities of *Sodom* and *Gomorrah* into ashes, condemned thē with an overthrow, making them an example] 2 Pet. 2. 5, 6, 7.

6, 7. he that threatned death, would have threatned a puniſhment never to end if there had been ſuch a puniſhment to be inflicted upon any.

7. Becauſe Gods puniſhment of ſinne is not of ſo large an extent as his mercy, for his puniſhing of ſinne is but [to the third and fourth Generation] Deut. 7. 9. [thy mercy is great above the Heavens, and thy truth unto the skies] Pſal. 108. 4. by Truth in this place underſtand the puniſhing of ſinne, becauſe the word *Mercy* is put in oppoſition, which lieth in forgiving ſinne; the Heavens are far above the Skies. Aſtronomers ſay the clouds and skies are not above fifty miles above the earth; but the Heavens are above a hundred and ſixteen milli-

ons of miles above the skies, but the mercy-ſeat above] Exod. 25. 21. his name is his glory, [his glory above the Heavens] Pſal. 8. 1. Why is it ſaid he puniſheth the iniquity of the father upon the children to the third and fourth Generation, and not to the tenth and twentieth Generation, but to declare that his juſtice is ſatisfied therewith, and requireth not a further puniſhment? God doth puniſh ſin in the ſinner, and upon his children, to the third and fourth Generation, but becauſe there is not to be a puniſhment after this life never to end. 8. Becauſe death and the fear of it is called the [terror of God] *Gen.* 35. 3. [the King of terrors] *Job* 18. 11, 14. therefore death is the great-

eſt

eſt puniſhment and moſt terrible; but if there were to be a puniſhment never to end, not death, but that were the King of terrors; for death is not terrible at all in compariſon of that. 9. Becauſe ſin is puniſhed in this life to the full; if you will believe God, he ſaith, according to their works and doings I puniſhed them *Ezek.* 36.18. *Hoſ.* 12.2. & 13.11. *Jer.* 50.25. & 56.18. *Jer.* 9. 9, 11. *Job* 20.28. every tranſgreſſion received a juſt recompence of reward Heb. 2.2. would ye have it to be puniſhed to the full in this life, and after in the world to come with a puniſhment never to end? that ſin is puniſhed in this life, ſee *Iſa.* 65. 3, to 16. *Deut.* 10.17, 18. *Mich.* 6. 10. *Hag.* 1. 6. Lamen. 4. 6. Ile puniſh the World for

their iniquity, they ſhall fall by the ſword, Iſa.13.11,15, to 22.outward calamity & death, the puniſhment of ſin, *Lam.* 3. 39 1 Pet.2.14. [recompence their ſin to the ful] *Jer.*16.18. for the violence of the ſin of man when all fleſh had corrupted his way, God ſaith, [I will deſtroy them with the earth; a flood of water to deſtroy all fleſh] *Gen.* 6.11.12.17, to puniſh ſin twice, is as diſagreeable to juſtice, as to receive the payment of one debt twice.

10. Becauſe there is not a worſe thing then the dregs of Gods fury, anger, and wrath; and theſe are poured out in this life; God doth not onely begin to puniſh ſin in this life, but alſo finiſh it in this life; for it is ſaid, *He pou-*

poured out all his Fierce Anger, he caſt upon them the Fierceneſs of his anger, wrath and indignation, Pſal. 78. 49. (Death) ſo *it was poured out*, Eſa. 42. 8. Ezek. 19. 22. *Accompliſhed my fury*, Eze8.7. 8. *it conſumed them*, Ezek. 43. 18. *for yet a very little while and mine indignation and anger ſhall ceaſe in their deſtruction*, Jer. 10.25. *Wrath paſt*, Job 14. 13. *taken away all*, Pſal. 85. 3. *he hath poured out all his Anger*, Lam. 4. 10, 11. Zeph. 3.3. *the puniſhment of their iniquity is Accompliſhed*, Lam. 4.22. Ezek. 5. 13. & 7.8. &. 20. 21. *the dregs of the cup of my fury accompliſhed*, Ezek. 13. 14, 15. therefore there is no continuance of it after this life; for when *Achan* was dead, it is ſaid the

Lord turned from the fierceneſs of his anger, *Joſ. 6. 26.* but if that they ſay were true, his death was but the beginning of the Lords fierce anger.

Many infallible proofs that there is not to be a puniſhment after this life never to end.

Proof I. Becauſe the Scriptures hold forth no ſuch thing, as hath been ſhewed; we ought not to preſume above that which is written; Revealed things belong to us, *Deu. 29. 29*

Proof II. Their opinion of a puniſhment never to end, is contrary to the word of God, in that it doth maintain that the wicked ſhall have eternal life: if man was to live for ever, why was the flaming ſword ſet to keep the way of the Tree of Life? *Gen. 3. 24.*

Leſt

Leſt he put forth his hand, and take of the Tree of Life and live for ever: No eternal life came by the firſt *Adam*, eternal life came by Jeſus Chriſt, who is the Tree of Life, eternal Life promiſed and given by Jeſus Chriſt, eternal life by Jeſus Chriſt, *Rom.* 5. 21. and [He that eateth of this bread ſhall live for ever.] *Joh.* 6. 58. [Becauſe I live ye ſhall live alſo,] *Iohn* 14. 19. *God ſent his Son that we might live through him*, 1 Joh. 4. 9. onely believers have eternal life, *he that believeth on the Son hath eternal life, he that beleeveth not the Son ſhall not ſee life*, Joh. 3. 36. *whoſoever believeth ſhall not periſh, but have everlaſting life*, 1 Jo. 3. 14. 15 *I give unto them eternal life, & they ſhall never periſh* Jo. 10 28. *the wicked abide not for ever*, 1 Joh. 2. 17. [if ye live after the

ye ſhall die] *Romans* 8. 13. [him will God deſtroy] in the Greek it is *corrupt*, 1 Cor. 3. 17. the [preaching of the Croſſe is to them that periſh fooliſhneſs] 2 *Theſſallon.* 2. 10. utterly periſh] 2 *Peter* 2. 14. *Luke* 11. 3. [to their own deſtruction] 2 *Pet.* 3. 16. [abideth in death] *Rom* 6. 21, 23. [they ſhall be deſtroyed for ever] *Pſal.* 99. 7. *Joh* 4. 20. if they periſh and have not eternall life, then they cannot live for ever: God ſaid, *Gen.* 2. 17. [if thou eateſt thou ſhalt ſurely die] but the Serpent ſaid *(Gen.* 3. 4.) [ye ſhall not die;] ſo the Serpent, which is the Devil, hath taught men to ſay as the Serpent ſaid, Now they have eaten they ſhall not die, but ſhall live for ever,

ever, and never die, which is to ſay, God is the lyar, and that which the Devill ſaid is truth: the Word ſaith, *Him will God deſtroy*, Math. 21. 41. 1 Cor. 3. 17. & 6. 13. *they ſhall be deſtroyed*, 2 Pet. 2. 12. *Swift deſtruction, their end is deſtruction*, Phil. 3. 13. their opinion ſaith they ſhall never be deſtroyed, die, nor end, which is no deſtruction: The Word ſaith, (the laſt enemy is death,) 1 *Cor.* 15. 26. Their Opinion ſaith, that is not the laſt, there is an after that is much worſe, never to end: it ſaith Gods anger is for ever, he will never turn from it, contrary to *Jer.* 3. 12. *Pſal.* 50. 5. & 89. 5. & 78. 18. Mr. *Bolton* ſaith, they ſhall ſuffer ſo long as God is God: if ſo, then they have eternall

life(though in miſery)whereas the Scripture doth not declare eternall life to be for all men, *Joh.6.45,47. Promiſed us eternal life*, 1 Joh. 2. 17, 25. *I give unto them eternal life to as many as thou haſt given him*, Joh. 17. 2,3.*in hope of eternal life*, Jo.3. 15. *As many as were ordained to eternal life believed*, Act.13.48. *they that have done good unto the reſurrection of life*, Joh.5.29. If it be granted that the wicked have not eternall life, as hath been proved,it wil follow,that they cannot ſuffer for ever ſo long as God is God ; and therefore all their building of a puniſhment never to end falls, grant the firſt, and the later muſt needs follow.

If *Adam* had not ſinned, he ſhould have died; this is proved,

ved, firſt, becauſe *Adam* in his creation had a naturall body, 1 *Cor.* 15.44 that which is natural is not eternal, v.46. (he was of the earth earthly) 57, 48. therefore mortall and corruptible, 53,54.

Secondly, Man in his firſt being was corporall and viſible to be ſeen, things ſeen are not eternall. Mr. *Bolton* ſaith, if *Adam* had ſtood, he could not have conveyed to us a body immortall or not dying, in his Treatiſe of Heaven, page 131. *Baſil* ſaith, if God had given *Adam* an immutable and unchangeable nature, he had created a God and not a Man: *Auguſtine* in his Book of *Confeſſions* ſaith, becauſe the Lord created man of nothing, therefore he left in man

a poſſibility to return into nothing, if he obeyed not the will of his maker.

Thirdly, Man in innocency needed food, &c. that which depends upon mutable and earthly things, is earthly and mutable; we ſee it in all other creatures that live upon periſhing things, at laſt periſh; and herein man by the firſt *Adam* hath no preeminence above a beaſt: Heaven and Earth were created, therefore had a beginning; and although they have a much longer life than man, are to have an end, [Heaven and earth ſhall be diſſolved] 2 *Pet.* 3.12.

If *Adam* had not died (Rom. 5.12.) he ſhould have continued in this world, he ſhould

not have gone to the world to come; therefore by his fall he loſt no happineſſe nor eternall life in that world; for he could not by that fall loſe more than he had, and was to have; death is according to nature, but to attain immortality is above nature. *Adam* being earth and from the earth, his enjoyment, life, and loſs, and puniſhment, muſt of neceſſity be earthly; how cometh he then by his fall to be capable of a puniſhment never to end, unleſs by his fall he could purchaſe eternall life, which none will affirm? eternall life cannot be by the firſt man, much leſs by Sin.

I deny not but the *wages of ſin is death*, Rom. 6. 23. there is a difference to be put be-

tween

tween a naturall death and a judiciall death; the first is from nature, the second is from sinne, if the common death that all die, *Hebr.* 9.27. were the punishment of sin, as most men think, then Christ by freeing his from the punishment of sin, by bearing death for them, of necessity he must free them from dying a naturall death; but Christ freeth not his from a natural death, yet freeth them from the punishment of sin; therefore to die the common death is no part of the punishment of sinne: for where sin is satisfied, or pardoned, or forgiven, the punishment is not inflicted; if it be, how is it forgiven? even men when they pardon inflict not the pu-

puniſhment ; all confeſs, ſome mens ſins are pardoned, how then cometh it to paſſe that they die for ſin, whoſe ſin is pardoned? [He that keepeth my ſaying ſhall not ſee death] *John* 15.21. is not to be referred to a naturall death, but to periſh, a judiciall death, *John* 3.16. the Scripture declares that there ſhall be a Reſurrection of the dead, the juſt and unjuſt, *Acts* 24.15. the unjuſt would enter into life, but ſhall not, *John* 5.20. [Unto whom I ſwore in my wrath, that they ſhould not enter into my reſt] *Pſalm* 94. 11. *Hebrews* 4. 7. [and your ſelves thruſt out] *Luke* 13. 28. when they riſe to judgement at the laſt day, they ſhall be conſumed with the earth by

by fire, that's their end; ſo that not to enter, to be thruſt out, the ſecond death, and to periſh, is one thing, if they live for ever, and have eternal life, how do they periſh? and how is the end of thoſe things death? *Rom.6.21.* if there be no end, to be carnally minded is death, *Rom.8.6.* how is this true if they live for ever, and not die?

Sin being a tranſgreſſion of the Law is a legall ſin, and ſo is to have a legall puniſhment: for ſome ſins is death, *Rom.6.23.* inflicted by God, as *Gen.38.9,10.* and by man; a legall death is not from nature, but from ſin, and is a ſecond death; if a man for murder be put to death, in dying he dieth the firſt and ſe-

ſecond death, for in dying he dieth a naturall death, and a judiciall death : this later is a ſecond death, in that it is not from nature, but from ſin.

Men put the ſtreſſe of the puniſhment of ſinne upon the ſecond death, but what that ſecond death is they cannot agree among themſelves; the Miniſters in their late Annotations on the Bible on *Revel.* 20. 9. (on ſuch the ſecond death hath no power) interpret it not to be deſtroyed by Antichriſt, nor by the Turk, v. 9. ſo then according to their interpretation it is not a puniſhment never to end. Mr. *Perkins* ſaith the ſecond death is a totall ſeparation from God; if ſo, it is not a puniſhment without end, and in that God

God is every where, *Pſal.*139. 7, 8. if they be any where, how are they abſent from God?

If the ſecond death be a death, it is not a life of miſery never to end; that is not a death, unleſs eternall life be a death; they confeſs eternall life in miſery is worſe than death; if ſo, then it is not a death, but another thing.

The firſt death is the deſtruction of the body, a ſeparation of ſoul and body; the ſecond death muſt be like it; the ſecond death is an image of the firſt, elſe how is it a death, and a ſecond death? the ſecond *Adam* being man, was an image of the firſt; the Scripture ſaith, *the ſecond death is like the firſt*, Luke 6.1.

the

the ſecond is like to it, *Matth.* 22.39. Therefore as the firſt death, ſo the ſecond is a ſeparation of ſoul and body, elſe how is it a death or a ſecond death?

Reuben by going into his fathers bed, deſerved a judicial legal death, but did not die for it, *Gen.* 49. 3, 4. & 35.22. 1 Chron. 5. 1. (let *Reuben* live and not die) Deut. 33. 6. a judicial or ſecond death: the Jewes *Onkelos* read Deut. 33. 6. (let *Reuben* live, and not die the ſecond death) and *Ionathan* on Iſa. 65. 6. (I will deliver their carkaſſes to the ſecond death) *verſ.* 17. (the Lord will ſlay them with the ſecond death) by which it appears, the Jewes count the ſecond death is to be ſlaine; and

and if ſo, it is not a life of miſery never to end as ſome ſay; the book of the *Revelation* ſpeaks of the ſecond death; Doctor *Featly* and Dr. *Lightfoot*, and others ſay, that book treats of the Church and things done in this world; and if ſo, then the ſecond death is a puniſhment of this life, they alſo interpret Heaven in that book to be the Church, and the late Annotat. Bible, and Mr. *Brightman* and others on *Apoc.* 20. 10. ſay, that the Devil in that place is the great Turk.

It is their opinion that ſay the wages of ſin is not death, they ſay it is a life of miſery never to end, which is worſe and more than death; therefore their opinion is contrary

to

to theword that ſaith it is death, filled with all unrighteouſneſſe, haters of God, deſpitefull, proud, inventers of evill things, they that commit ſuch things are worthy of death, *Rom.* 1. 31, 32. theſe are great ſinners, yet the word ſaith not that they are worthy of more then death; and therefore why ſhould any ſay they are worthy of more then death? and if the end of theſe things are death, *Rom.* 6. 21. therefore there is not any thing to come after death, 2 *Kings* 7. 4. the ſoul that ſinneth ſhall die. *Ezek.* 18. 14. 26. that is all that ſin doth bring forth. God in giving his Law did expreſs the puniſhment of the breach of it, ſaying; in the day that thou

thou eateſt of that tree thou ſhalt ſurely die, *Gen.* 2. 17. dying thou ſhalt do, that is, naturally and judicially, not touch it leſt ye die, *Gen.* 3. 3. to bear iniquity is to dye for it, *Levit.* 22. 9. *Numb.* 18. 22. that one man dye for the people, *Joh.* 18. 14. the body is dead becauſe of ſin, *Rom.* 8. 10. he that is dead is freed from ſin, *Rom.* 6. 7. neither ſin nor puniſhment hath any thing to do with a dead man; this iniquity ſhall not be purged from ye till ye dye, then it is purged from them, if this iniquity be purged from you till ye dye, we learn that death acquitteth, *Talm. Jerus. Sanched.* fol. 27. *Col.* 3.

After man had ſinned, God ex-

expounded the puniſhment of the breach of his Law, *Gen.* 3. 14. to verſe 20. it is evident that the puniſhment of the old Serpent the Devill, and of the woman and of the man for their ſin, are onely puniſhments of this life; there is not the leaſt word of any puniſhment after this life, much leſſe of a puniſhment never to end; ſo that by that which is ſaid we may judge of that Mr. *Bolton* and others ſay, of being everlaſtingly in a red hot ſcorching fire, depriv'd of al poſſibility of dying, or of being ever conſumed in torment eternally; they ſay the fire of hell burneth far hotter then ten thouſand rivers of brimſtone; how know they it, ſeeing they never felt it,

it, nor they that told you ſo? three drops of brimſtone will make one ſo full of torment that one cannot forbear roaring out for pain, yet it muſt be born ſo long as God is God. O eternity, eternity, eternity! if ſo, they ſhall have eternall life, which is contrary to the Scripture, as hath been ſhewed, and is therefore to be rejected; alſo they ſay that the ſoul of the wicked goes immediately at death to hell to the Devills, contrary to *Eccleſ.* 3.21. & 12. 7. *Gen.* 2.7. *Heb.* 12.9. *Ezek.* 43. 13, 14, 15. *Zach.* 12. 1. if the Devills are in hell in torment as they commonly and vainly imagine; hell is in the wicked; the devils evill ſpirits are there and rule there in

the

the children of diſobedience, *Eph.* 2. 2. 1 *Pet.* 5. 8. *Math.* 8. 28. *Jud.* 14. *Math.* 25. 29, 30, 31.

Adam in innocency being a naturall man, he had the Law of nature written in his heart; the breach of that naturall Law cauſed a temporall curſe and puniſhment, and not any eternall; they that think eternall life is to be had for our works, our well doing, are prone to think eternall life may be loſt for our not well doing; but the way of the Goſpel places not eternal life and eternall death in miſery upon our doing, *Rom.* 4. 2, 3, 4, 5. Alſo the Scripture ſpeaketh not of an eternall death, and therefore there is no ſuch thing.

Proof

Proof III. Their opinion of a puniſhment after this life never to end, makes not ſin, but Chriſt to be the cauſe of their ſo ſuffering: this is evident; becauſe if Chriſt had not come, there had been no Reſurection, and if no Reſurrection there could be no ſuffering of any torment after this life: for if no reſurrection they ſhould have periſhed, in the grave there had been their end, [If Chriſt be not riſen, they which are fallen aſleep are periſhed] 1 *Cor.* 15. 17, 18. that the Reſurrection came by Jeſus Chriſt is alſo evident; for Chriſt ſaith, [I am the Reſurrection *Joh.* 11. 75. by man, that is, Chriſt came the Reſurrection, ver. 21. [Therefore it is called the Reſur-

Reſurrection of Jeſus Chriſt] 1 *Pet.*3.21. [His Reſurrection] *Romans* 6.5. *Philippians* 3.16. 1 *Pet.*1.21. Chriſt is called the firſt-fruits, becauſe he firſt roſe from the dead, after him others; if Chriſt had not riſen, no man ſhould ever have riſen from the dead, therefore it is ſaid [They came out of their graves after his Reſurrection] *Matthew* 27.5. and in that Chriſt is the Reſurrection and the cauſe of it, in that it came by him, ſure none will deny, that if there had been no Reſurrection from the dead, there could be no ſuffering after death, ſo long as God is God, therefore it followes, if any ſhall ſo ſuffer, Chriſt is the cauſe of it; for without him they could

not have lived for ever, and therefore not ſuffer for ever; and is it not very hard and unreaſonable, and contrary to the word to charge Chriſt to be the cauſe of their ſo ſuffering? ſeeing Chriſt came [in love to the world] *John* 16.36. [to ſave, not to deſtroy] *Luke* 9.59. & 19.10. not to make any miſerable, [he came to ſave ſinners] 1 *Tim.* 1.15. *Lu.* 4.18. [he roſe again for our ſatisfaction;] therefore, if none can ſo ſuffer unleſs Chriſt be the cauſe of it, there is no ſuch puniſhment for any to endure never to end.

Proof IV. The Scriptures declare what Chriſt came to do, namely, to deliver us from the hand of our enemies, *Luke* 1.74.

1.74 [to taſt death for every man] *Hebrews* 2.9. See *Lu.* 4. 18. [the laſt enemy is death, he aboliſhed death] 2 *Tim.* 1. 10 he hath promiſed deliverance from death and grave; I wil redeem thee from death, *Hoſea* 13. 14. that keeps my ſayings ſhall not ſee death, *Iohn* 8.51,52. O death where is thy Sting? O grave where is thy Victory? 1 *Cor.* 15.55. I will ranſome thee from the power of the grave; he ſaith not from the torments of hell, nor from the puniſhment never to end: O death I will be thy plagues, O grave I will be thy deſtruction, *Hoſ.* 13.4: ſo that if there be a puniſhment after death and grave, there is no mention of Chriſts delivering us from that; and

in that the Scripture ſaith [He is able to ſave from death] *Hebrewes* 5. 7. is as much as to ſay, ſalvation from death is ſufficient, and that there is no farther thing to be delivered from than death and grave, if there were deliverance from them had not been ſatisfactory, becauſe not ſufficient; for if there is to be a puniſhment after death, who ſhall deliver us from that? Chriſt delivereth from death and grave, no further deliverance from any thing is mentioned: therefore he hath not delivered his from more, and therefore there is no further thing to be delivered from; ſo that ye may ſee that their opinion makes void Chriſts ſuffering, and the

the Saints comfort; for if a puniſhment for ever be due to man for ſinne, Chriſt muſt for ever ſuffer that torment to free us from it, or we muſt ſuffer it; the Proteſtant Writers confeſs, that the way and means that Chriſt freeth us from the puniſhment of ſin, is by his ſuffering that puniſhment we were to ſuffer: to this the Scriptures agree, *Galatians* 3.13. *Iſaiah* 53. 4,5,6,7. ſo that if Chriſt our ſurety hath not ſuffered the ſaid torments for ever, then hath not Chriſt ſuffered enough; namely, that which we were to ſuffer, and ſo not delivered us from the ſaid puniſhment. That Jeſus Chriſt hath not ſo ſuffered is evident, and confeſſed by the

Protestant Writers; some of the Protestants say the reprobates in Hell suffer the want of the vision or sight of God for ever, finall rejection. 2. They shall be perplexed with the horrour of a guilty Conscience. 3. Deprived of the gifts of the holy Spirit. 4. Instead of Vertues, they are defiled with Wickedness, Indignation, Desperation; Christ suffered none of these, saith *Willets Synopsis*, pag. 1010. far be it from us so to conceive, p. 1014. also they say in Hell is inward and outward darkness. 2. A lake of Fire and Brimstone. 3. Fire unquenchable. 4. Worm and prick of Conscience. 5. Malediction. 6. Desperation, second death; Christ suffered none

none of these, therefore Christ suffered not the torments of Hell to be ever, in these in that place, they will not say Christ is now in; if Christ had suffered the pains of the damned, yet unlesse he suffer them without end, Christ suffered not the punishment of the damned in Hell, which they say we were to; suffer; also they say, they suffer not those torments without sinne and desperation; will any say Christ so suffered? alio? they say in Hell they shall see the story of their sins before their eyes, the wrath of God lying upon them for their sinnes, cruell indignation, horrible outcries, blasphemies, fretting for horrible torments, endlesse pains, without

all hope or comfort; who dare ſay Chriſt ſuffered any of theſe? ſome that are for the torments of Hell, confeſs that it ſtands not with the dignity and worthineſs of Chriſts perſon, nor with the holineſſe of his nature, nor the dignity of his office to ſuffer in that locall place eternally: finall rejection with deſperation, with the worm of conſcience, agreeth not to the holineſs of his perſon; finall rejection Chriſt ſuffered not, nor eternall flames, nor the ſecond death: for Chriſt to ſuffer theſe, were to deſtroy the work of our Redemption; Chriſt could not be ſubject to deſtruction. *Willet. Synopſ.* p. 1009. Chriſt ſuffered none of theſe puniſhments, there-

fore

fore he ſuffered not the torments of Hell. *Chriſt was heard in that he feared.* *Chriſt* did not fear the torments of Hell, therefore he did not partake with us, nor deliver us from them. Chriſt did not deliver us from any thing which he ſuffered not; eternal fire in Hell: he ſuffered not: nor are the pains of this life the paines of Hell therefore if there be any ſuch Hell or puniſhment, Chriſt ſuffered it not, and therfore we muſt ſuffer it; ſee ye not whither this their Doctrine tends? to overthrow the ſufficiency of Chriſts ſuffering and our comfort, in leaving us to ſuffer the ſaid torments our ſelves. *Chriſt leaving his ſuffering an example, if we ſuffer with him,* &c. Rom.

8. 17. Muſt we ſuffer the torments of Hell? I believe Chriſt hath born the whole puniſhment of ſinne; in it I am ſatisfied, and deſire no more; but how Chriſt ſuffered the torments of Hell, I nor themſelves ſee not: they ſay Chriſt being God, made an infinite ſatisfaction, paying at once upon the Croſſe, that which we ſhould have been ever a paying: I grant Chriſt is God; but the Godhead did not, nor could not ſuffer; if the Godhead of Chriſt was to make ſatisfaction to God, is to ſay, God ſatisfieth God; and if Chriſt as God was to make ſatisfaction, to what purpoſe was Chriſt to be made man and die? if ye ſay Chriſt was to make ſatiſfaction

faction in both, his Godhead and Manhood: doth the Godhead need the help of the Manhood to make ſatisfaction? It is not proper to ſay God was to be ſatisfied: for he was never unſatisfied; God is perfect, infinite, happy, unchangeable; how is he ſo, if he were ever unſatisfied? to ſay God is, or ever was unſatisfied, is in effect to deny the being of God, to ſay he is not happy; for ſatisfaction and content belong to happineſs; where there is no ſatisfaction, there is no content, becauſe no perfection: *God is one to us, there is but one God; God was in Chriſt reconciling the world to himſelfe,* 2 *Cor.* 5. 21. that is, Father, Word and Spirit, *God is one;*

not

not one Divine Nature in Christ satisfying, and another in the Father satisfied, but the Father in the Son, *God in Christ*: the essence of God is one and the same, *reconciling the world to himselfe*; God was never unreconciled to the world: its onely man that is at enmity and unreconciled, therefore it is said, *he reconciled them to him*; the change is in the Creature, not in God, *Mal.* 3. 6. if the Manhood of Christ was to make satisfaction to God, how can man that is finite, satisfie that which is infinite, unlesse you will affirm the Godhead of Christ did suffer? there was not any thing to suffer, but the Manhood of Christ; can the suffering of man satisfie God?

man

man is finite, ſo is all he doth, *ſin is a tranſgreſsion of the Law*, ſin is a diſorder of the Creatures firſt and chiefe being, which ſtands in righteouſneſs, and is an eclipſe of the glory of man. Sinne is a defect and diſcovery of the weakneſſe and mutability of the reaſonable Creature; ſin cannot impeach God: *If thou ſinneſt, what doeſt thou againſt him? or if thy righteouſneſſe be multiplied, what doeſt thou unto him? if thou be righteous, what giveſt thou unto him, or what receiveth he at thy hand? thy wickedneſs may hurt a man as thou art, and thy righteouſneſſe profit the Son of Man*, Job 34. 6, 7, 8. God hath all ſatisfaction in and from himſelf, not from any thing without or be-

beſides himſelf; God gave not a Law to himſelfe to ſatisfie, but to man, the Law belongs onely to the humane nature, therefore Chriſt was a man: *He took on him the form of a ſervant, and became obedient to death, the death of the Croſſe*, Phil. 2. 7, 8. *a body*, Heb. 10. 10. obedience belongs to the humane will; *The man Chriſt made a curſe for us; hee was bruiſed for our iniquities, and with his ſtripes we are healed*, Iſa. 53. 5, 10. it was blood that waſhed away our ſinnes, Rev. 1. 5. therefore it is ſaid, *By the obedience of one* [man] *we are made righteous*, Rom. 5. 10. the word ſaith, not by the obedience of God, nor of God Man, God is ſatisfied; but by *the obedience of one man we are made*

made righteous, the man Chriſt Ieſus, 1 Tim. 2. 5. the worthineſſe of Chriſts perſon did not aboliſh the equity of the Law of God, and exempt him from ſuffering that he *ought to ſuffer*, Luke 24. 25. Some ſay the ſuffering of Chriſt was infinite, but the Word ſaith not ſo; the puniſhment of ſin is death, he *taſted death*, he died for us; it is no infinite thing to die: they reply, the ſin of man is infinite, becauſe againſt an infinite God; to ſay ſin is infinite, in a ſtrict ſenſe, is to attribute too much to ſinne, and too little to God, to give that to ſin which is proper to God; to equall ſin with God, is in effect to deny the being of God,

God, becauſe there can bee but one infinite; alſo to ſay ſin is infinite, is to make all ſin alike equal: for there is no degrees in that which is infinite; ſin not being infinite, needs not an infinite ſatisfaction: they ſay infinite Majeſty offended, infinite puniſhment impoſed: but it's but their ſay ſo, becauſe it is without and beſides the Word of God: the puniſhment of ſinne is not to be taken from the infiniteneſſe of God, but from the penalty expreſſed in his Law for the breach of it, which is death, *Geneſis* 3.3.

Proof V. The word ſaith, Gods *fury is like fire; in the fire of his jealouſie he ſhall make a ſpeedy riddance of all them in the*

the day of the Lords wrath, Ezek. 1. 18. but to contiuue in torment for ever, is no ſpeedy *riddance*: therefore there is no ſuch puniſhment to be: the pouring out of the fiery anger of the Lord, is *a day*; Zeph. 1. 15, 18. Rom. 6. 17. Ezek. 13. 14. & 22. 22. James 2. 21. Iſa. 13. 9, 13. *the day of the Lord is at hand*, Deut. 33. 34, 35. Job. 20. 28. a puniſhment never to end, no- way agrees to *a day*: therefore there is no ſuch puniſhment to be.

Proof VI. The opinion of the torments of Hell never to end, hath and doth daily cauſe much ſin: For,

Firſt, it cauſeth feare: *feare hath puniſhment*, 1 John 4. 8. *He that feareth is not perfect in*

in love, 1 Joh. 4. 18. a ſervile and a ſlaviſh fear is ſin.

2. It cauſeth many evill and hard thoughts of God.

3. Fear troubleth the hearts of many of the Lords people, and makes them ſad with their lyes; this God complains of, *Ezek.* 13. 22. *their lies cauſe them to erre, after which their Fathers walked*, *Amos* 2. 4. Chriſt ſaith, *let not your hearts be troubled*, Joh. 14. 1. the fear of hell doth greatly trouble the hearts of many; it is Gods will to comfort the ſad, to releaſe thoſe that are bound, *Iſa:* 61. 1, 2, 3, 4. & 40. 5, 9. *a word fitly ſpoken, is like apples of Gold in pictures in Silver*, Prov. 25. 11.

4. Fear diſtracts, and greatly diſcourageth the ſoul, hin-

hinders faith, that which freeth the ſoul from fear, fits the ſoul to ſerve *God without fear, in holineſſe and righteouſneſſe, all the dayes of our lives*, Luk. 1. 74.

5. Fear unfits and diſableth the ſoul to every good work to God or man; fear unfits for any outward occaſion; fear is a weight that depreſſes the ſoul, and makes it weak, it ſtraitneth the heart, but hope comforteth and enlargeth it.

6. The opinion of hell torments, provokes the ſoul to envy and unbelief, and hinders ſubjection to God; if the ſoul apprehends it ſelf lyable to ſo great and everlaſting puniſhment, it cannot ſubmit to God (nor be quiet)

This

This cauſed *Francis Spira* to wiſh hee were above God: the light of this truth cauſeth the ſoul leſſe to ſinne, and leſſe to be troubled, to have leſſe hard thoughts of God, and leſſe to fret againſt the Lord.

7. Their opinion cauſes an exceeding and unreaſonable trouble of minde and melancholy; ſuch trouble is ſinne, John 13. 1. [a merry heart doth good, Prov. 17. 22.] the knowledge of the truth herein eaſeth the fearful mind, and cauſes, as it were, a Heaven upon Earth.

8. Their opinion hath cauſed many to murder themſelves in taking away their own lives by poyſon, ſtabbing, drowning, hanging, ſtrangling

gling and ſhooting themſelves, caſting themſelves out of windowes, and from high places to break their necks, and by other deaths, that they might not live to encreaſe their ſin, and encreaſe their torments in Hell.

9. Their opinion provoketh to the greateſt ſins, as deſpair: alſo to the wickedneſſe that the world lieth in, namely, working for life, to do duties to eſcape Hell and get Heaven, which is to *tread under foot the blood of Chriſt as an unholy thing*, Heb. 10. 29. in ſeeking to be juſtified by the law of works, and not alone by the perfect righteouſneſs of Jeſus Chriſt, Rev. 1. 5. Jer. 23. 6. Heb 10. 10, 14.

10. Freedome from feare cauſeth

cauſeth love; love cauſeth ſervice; *the love of Chriſt conſtraineth*; it tends to the comfort of many that through weakneſs of faith give way to Satans temptations; to fear the torments of Hell cauſeth a feeble mind; *comfort the feeble mind*, 1 Theſ.5.14. its a comfort to many whoſe children and friends die and leave no teſtimony of their converſion, the fear that they are to ſuffer ſo great and endleſſe torment hath greatly ſadded and troubled the heart of many a parent and friend.

Proof VII. The Reaſon that God gives, that *he will not contend for ever, nor be almayes wroth: for the ſpirit would faile before me, and the ſouls*

ſouls I have made, *Iſa.* 57.16. man is not able to dwell with everlaſting burning, *Iſa.* 33. 14. to be in ſo great a torment as they ſpeak of without end, eaſe, and refreſhment, the ſpirit muſt needs fail (a ſmall thing will make the ſpirit fail) if ſo, then the reaſon is the ſame againſt the being of a puniſhment never to end.

Proof 8. It is not agreeable to the God of nature, to go contrary to the law of nature, that he hath written in mankind; there is planted in man an univerſal love to man, eſpecially to their Off-ſpring, be they obedient or diſobedient; what bowels of love is there in Parents to their Off-ſpring, when

when in miſery, and to others in miſery and want? ſure no man doth deſire any man nor creature to indure the torment they ſpeak of one year, much leſs their own of-ſpring; how then may I, or can I, think ſo of God, to be leſſe pittifull, leſſe mercifull then cruell man (*Jer.* 50. 24. and 6. 23. *Hoſ.* 4. 1.) to his Off-ſpring? we are all his Off-ſpring, *Acts* 17. 28. ſure God exceeds man in goodneſſe; if ſye which are evill know how to give good things to your children, how much more ſhall your heavenly Father give good things to them that aske him? *Math.* 7. 8, 9, 10, 11. thou Lord art good and doſt good, *Pſal.* 119. 68. *Math.* 5. 45. though they

they were evil, and did evil, God did good and gave rain, *Act.* 14.17. They ſay the fire, *Dan.*3.21. is nothing to Hell, and that the greateſt torment man can deviſe, is ſcarce a ſhadow to that in hell, by which they declare God to be more cruel than man.

Proof IX. If man had deſerved ſo great puniſhment, why may not God ſhew that mercy as not to inflict it, as well as to let his Sun to ſhine, and his rain to fall on them that no way deſerve it, ſeeing he could (if he ſo pleaſed) hinder it? we do ſee men ſhew more kindneſſe to a rebellious and diſobedient child then he deſerveth; may not God do the ſame, ſo much

as God is greater than man, ſo much greater is his mercy, love and goodneſſe, than that in man, yea than that that is or ever was in all men; all that came from him, and all is but the leaſt drop to that great ſea and ocean of mercy and love that is in him; how little a portion is heard of him? *Job* 24.14. All nations before him are as nothing, and they are counted to him leſſe than nothing, vanity, *Iſaiah* 40.12,15,17,22. O how great is he that hangeth the earth upon nothing! *Job* 24.7. he can and will doe for the worſt creature far above that which it is able to ask or think.

Proof X. Becauſe Gods general

neral goodneſs in the creation of the world is to all his creatures, and alſo in his ordinary diſpenſation is towards and for the whole Univerſe of mankinde; he hath provided room enough for all men and creatures, and all good things for all; the profit of the earth is for all, *Eccleſ.* 5. 9. God hath commanded us to doe good to all, he that hath two coats is to impart to him that hath none, and he that hath meat muſt do ſo likewiſe, *Luke* 3. 11. all which doth hold forth Gods good will and care to mankind, he that would not have them ſuffer the torment of miſery and want, that taketh care to prevent that little and ſhort miſery, will not

impoſe a far greater never to end.

Proof XI. Their opinion leſſeneth the goodneſſe of God, and limiteth to a few, whereas the Scripture declares it to be to all, *Romans* 5. the creature it ſelfe ſhall bee delivered from the bondage of corruption, into the glorious liberty of the ſons of God, *Romans* 8. 19. the whole Creation and every creature is Angels and men, Jewes and Gentiles, verſe 20. *Mark* 16. 15. in bondage to corruption, ſubject to vanity, Idolatry, and deluſion of the Devil, that know not, nor partake of the glorious liberty of the ſons of God, ſhall be delivered from this bondage into the ſaid liberty; for God was in Chriſt

Chriſt reconciling the world to himſelf, 2 *Corinthians* 5.19. this is ſpoken to perſwade them to be reconciled to God, verſe 20. which ſhewes it to concern mankind; the Proteſtants in *Poland* underſtand by every creature, Angels and men; they ſay there will come a time when the Angels and wickedeſt men ſhall be freed. *Origen*, one of the Fathers, held, that at laſt all ſhould be ſaved, men and Devils; the generality of the Fathers held, that all ſouls ſhall be purged by fire of the laſt Judgement, and ſo paſſe to ſalvation, *Moulin*, pag.135. ſee *Rom.* 11.22, 23,27. [All fleſh ſhall ſee the ſalvation of God] *Romans* 8.19. ſee 1 *Timothy* 2.3,4,5. *Iſaiah* 47.17.

[The glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it] *Iſaiah* 40.5. the times of the reſtitution of all things God hath ſpoken by the mouth of his holy Prophets ſince the world began, *Acts* 3.21. they ſhall in time be delivered from their bondage, for which deliverance they groan; are not all Angels and men, obedient or disobedient, the creation of God? if ſo, the worſt ſhall partake of the liberty of the Sons of God: as the whole creation came from God, or rather is in God, for in him we live, it ſhall be taken up into the ſame glory; a good the larger it is the better, if it be good to ſhew mercy to ſome, is it not more good to

have

have mercy on all: *Romans* 5.18. *Plato* could ſay, God being a ſupreme good, there was no envy in him to any of his creatures, but rather a deſire that all might be made like him: this is ſo great and glorious a diſcovery of God, and that all men are in God; for in him we live, and move, and have our being, as certain alſo of your own Poets have ſaid, for we are all his offſpring, *Acts* 17. 28. I have wondred how the Heathen Poets came to know this truth; ſure God did manifeſt it to them: if the en are in God all men are in Chriſt; for Chriſt ſaith, [I and my Father are one] *John* 10. 30. alſo if all men are in God, for in him we live and move, &c.

if ſo, then all men are in Chriſt; for God was in Chriſt reconciling the world to himſelf, 2 *Corinth.*5.9. all confeſs that all that are in Chriſt ſhall be ſaved [as in *Adam* all die, ſo in Chriſt ſhall all be made alive] 1 *Corinthians* 15.22. I ſee God is good, and doth good, and that it is ſuitable to the being of God to do good to all, and that no ſuch torment of ſuch continuance any way agrees to the mind and will of God.

Romans 5. puts the ſecond *Adam* in Oppoſition to the firſt in ſaving to his ſinning; if all Nations be bleſſed, as *Gen.*22.18. every particular is comprehended in the generall word *All*; it is a great leſ-

ſen-

ſening of the greatneſs and glory of the fulneſs and riches of Gods grace, to ſay that God hath made this world for all who are many, and the beſt world to come but for a very few; ſhall the fruit of Chriſt the Son of Righteouſneſs be more narrow and confined than the Sun in the firmament, whoſe excellency is, that its bright raies and beams are diſperſed into every corner of the Univerſe?

Proof XII. It doth no way agree to the ſpirit of a Saint; we may know the mind of God by the mind of a Saint, [we have the mind of Chriſt] 1 *Cor.* 2.16. He that is turned to the Lord is one ſpirit, 1 *Corin.* 1.17. God is in them

of a truth, 1 *Cor.* 14. Christ in us, *Coloss.* 1.27. *Stephen* when stoned, cryed [Lord lay not this sin to their charge] *Acts* 7.58. [Saints they are ever merciſull] *Psalm* 36.17. [The desire of the righteous is onely good] *Prov.* 11.22. such torment, of such continuance, in the least agree not to the gracious mind and mercifull heart of a Saint; he desires not any man nor creature to be in such torment an hour: therefore it doth no way agree to the mind of God; we find the more the Lord manifests himself in any, the more their minds and spirits are humbled, the more loving and mercifull they are, even to their enemies, and can do them good for evil.

Proof

Proof XIII. Such tormen ts do not in the leaſt agree to the mind and will of Chriſt; Chriſt is full of love and mercy to the worſt men; it was truly ſaid of Chriſt [He was a friend to Publicans and Sinners] He, the beſt friend to them that ever was; when they crucified him, he ſaid [Father forgive them] *Luke* 23. 34. when the Diſciples would have had fire to come down from Heaven to conſume Chriſts enemies, he rebuked them, *Luke* 9. 54. he that will by no meanes ſuffer his enemies to ſuffer a ſhort death by fire, will not inflict upon them a more terrible fire never to end; ye may know the mind of God by the mind of Chriſt, for Chriſt is God,

God, a like equall, *Acts* 28. *Heb.* 1.3. and as one [I and my Father are one] *Joh.* 10.30.

Proof XIV. Such punishments agree not to the fruits of the holy and blessed God; [the fruit of the spirit is love, joy, peace, goodnesse, &c.] *Galatians* 5.22,23. the fruit of the spirit is in all goodnesse, *Eph.* 5.9. [The words of the Lord are pure words] *Ps.* 12.6. [The words of the pure are pleasant words] *Prov.* 15.25. good words, comfortable words; the holy Spirit is cal'ed a Comforter, not a tormenter, the pure spirit of love sends forth only love and sweetnes.

Proof XV. No such torment no way agrees to the nature of God; God is love, 1 *John* 4. 16. it is his nature, there

there is no anger nor fury in love; fury is not in me, Iſa. 27. 4. God wills us to love enemies that abuſe, wrong and hate us; God will do ſo much more, love his enemies, Luke 6. 35. if God ſhould only love them that love him, doe not the Publicans the ſame? Mat. 5. 46. all that is in God is God, is infinite; God is love, love is infinite without bounds and limits; though we in our ſhallowneſſe and narrowneſs, have often ſet bounds and limits to infiniteneſſe; there was never any beginning in God, therefore no beginning of his love; the infinite bleſſed God is one and ever the ſame; I am the Lord, I change not, Mich. 3. 6. this love delights in mercy

cy and love, and not in puniſhing of ſinne: that is his ſtrange act, Iſa. 28. 21. Chriſt died to anſwer the Law we brake.

Chriſt did not purchaſe the love of God; he loved us before the world began, and ever will, Joh. 13.1. God was never without his love, nor is ever out of that love; Chriſt ſaith, thou haſt loved them as thou haſt loved me, Joh. 17. 23. at what ſhall God be angry or unſatisfied? for God was never angry with Chriſt nor his people, nor at the being of ſin, nor at Chriſt taking our ſins upon him; for he laid them on him, the iniquity of us all, *Iſa.* 53. 6.

Proof XVI. It is not ſuitable to the merciſulneſſe of a fa-

father to his child, of a Creator to his Creature, the work of his hands, to impoſe ſo great a puniſhment without end, upon any of them; that were worſe then to forſake the works of his hands, and is contrary to Pſ. 148. 8. Your heavenly father is mercifull, Luk. 6. 36. rich in mercy, Eph. 2. 7. the Lord is gracious, of great mercy, the Lord is good to all, and his tender mercies are over all his works; all thy works ſhall praiſe thee, and thy Saints ſhall bleſſe thee, Pſal. 145. 8, 9, 10. he is good to all, he deſpiſeth not any, Job 36. 5. no Reſpecter of perſons, Acts 10.34.

Proof XVII. Sin cannot overcome his love; where ſin hath abounded, grace abounds much

much more, Rom. 5. 20. this declares the mercy of God to be greater then ſin: if ſo, the grace of God is to all, to the worſt; for ſinne abounds in them moſt; and where ſinne abounds, grace abounds much more; if ſo, then all their ſins ſhall be forgiven; and if any were ſo to ſuffer, how hath grace abounded to them much more, where ſinne hath abounded? anſwer this if ye can: with the Lord there is mercy, Pſal. 130. 7. the Lord is good to all: therefore to the worſt of men, his tender mercies are over all his workes; therefore to the worſt of men alſo, for they are the work of his hands, Job 34. 14. Iſa. 64. 8. therefore there is no puniſhment for any to endure never

to

to end: he that bids us not to be overcome with evil, but to overcome evil with good, he wil not be overcome with evil, but will overcome all evil with his infinite goodnes: that which is finite, cannot poſſibly overcome that which is infinite.

Proof XVIII. God he is juſt, therefore he will not do any thing but that which is juſt and right: the greateſt puniſhment of the breach of his law is death; he will not inflict another, much leſs a worſer puniſhment then he hath expreſſed in his Law: Juſtice is in number, weight & meaſure, God requires things equal; ye may ſee the mind of God in his command in forbidding any thing to be done but that which is equal and ſuitable to

the

the fact, as eye for eye, tooth for tooth, hand for hand, foot for foot, ſtripe for ſtripe, *Exodus* 21. 24, 25, 26. *How much ſhe hath glorified her ſelfe, and lived deliciouſly, ſo much torment and ſorrow give her, Rev.* 18.7. *what meaſure you mete to others ſhall be meaſured to you again:* murder, an horrible and grievous ſin, yet it is puniſhed with an equal puniſhment in this life, life for life; he that ſheddeth mans blood, by man ſhall his blood be ſhed, Gen. 9. 6. life for life is equal, but to loſe life for life, and alſo to ſuffer ſo great torment never to end, is not equal.

Proof XIX. It is no profit nor pleaſure to God for any to ſuffer ſuch endleſs torment [he hath no pleaſure in the death of

of any] *Ezek.* 18.31, 32. much leſs can it be any pleaſure to him for any ſo to ſuffer, [he deſires mercy and not ſacrifice,] *Mich.* 6. 6. if ſo, he deſires not any ſhould be ſo ſacrificed in a torment never to end. God abhors cruelty, *Amos* 1. 3, 6, 13. and caſting off pity.

Proof XX. It is not for the glory of God to impoſe ſuch a puniſhment upon any; glory lieth not in impoſing great and terrible puniſhments, that belongs to cruelty, is abhorred by the light of nature; Glory lieth in great mercy and forgiveneſſe, *Exod.* 34. 6, 7. the greater mercy and forgiveneſs, the greater is the grace, and the more is it to the glory of God; love covereth all ſins, *Prov.* 10.

12. he that covereth transgreſſion ſeeketh love, *Pro.* 17.9. if *man* his glory is to paſſe over tranſgreſſion, *Prov.* 19.11. it is for the glory of God to do ſo much more: God made all things, and doth all things for his glory; he ſeeketh his glory in his exceeding greatneſs and riches of his grace, *Epheſ.* 2.7. it is more for his glory to ſave all, then to ſave a few; the righteouſneſs of one, the free gift came upon all men unto juſtification of life, *Rom.* 5.18. ſin could not hinder *Manaſſes*, *Mary Magdalen*, perſecutors & wicked prodigals to find mercy: I cannot admit to think any thing that is cruel to be in God in love, whoſe goodneſs is unſearchable, paſt finding out, farre above all we can ask or think:

think: there is ſuch a confuſed noiſe among men of the grace & love of God, ſo many ſeveral voices that we are in confuſion, and know not what to make of it: look above and hearken to the ſweet voice above in the Region of love, what is the voice in Heaven, they agree in one, there is no voice comes from Heaven but love, peace, and good will to man; let men ſay what they will, I reſt ſatisfied in the voice above, that is onely a voice of love and good will; its enough to ſatisfie any in this doubt: and ſuddenly there was with the Angel a multitude of Heavenly Hoſts praiſing God, & ſaying, glory be to the higheſt, on earth peace, & good will to men, [*Luk.* 2. 13, 14.

14. not onely to ſome men, but to all people, *v.* 10. this is glad tidings indeed, good news from Heaven, the beſt news that ever was, that God hath good will to men; there is no ill will, all is good will to men; this cauſeth peace and praiſe, glory be to the higheſt for his ſweet peace and good will to men, to all people.

Concluſion; in reading the Scriptures we are not to underſtand any text in ſuch ſenſe as is not plain in Scriptures, or contrary to Scriptures, or contrary to the Law of nature, or againſt the general goodneſs of God to mankind, or to leſſen the goodneſs of God, or contrary to the gracious ſpirit and mercifulneſs of a Saint, or contrary to the mind of Chriſt

which

which he declared when on earth, or contrary to the fruits of the bleſſed Spirit, the nature of the love, goodneſs, and mercy of God; or that ſhall tend to contradict or leſſen the glory of God, or leſſen the greatneſs and riches of his grace: for it is not to be imagined that God who is onely wiſe ſhould doe and teach contrary things.

Sure I am, from hence ariſe no inconveniency to the Goſpel, nor is it any diſhonour to God, nor any grief, nor hinders faith and love in any good man, nor any diſcouragement to any in ſerving of God, that there is not to be a puniſhment for any to endure that ſhall never end. There is not any thing more plaine then that which hath been ſaid to him that will

agree

agree to truth; ſome will not agree to any thing, though never ſo plain and certain, if contrary to the tradition of their Fathers; this their way is their folly, and their poſterity approve their ſayings, Pſal. 49. 13. [who hath believed our report, and to whom is the arm of the Lord revealed?] Iſa. 53. 1.

Some believed the things that were ſpoken, and ſome believed not, Acts 28. 29. *they make a man an offender for a word, and lay a ſnare for him that reproveth in the gate, and turn away the juſt for a thing of nought*, Iſa. 29. 21. *O God the Lord, the ſtrength of my ſalvation, thou haſt covered my head in the day of battel*, Pſal. 140. 7.

So be it.